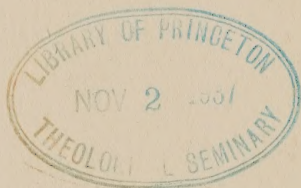
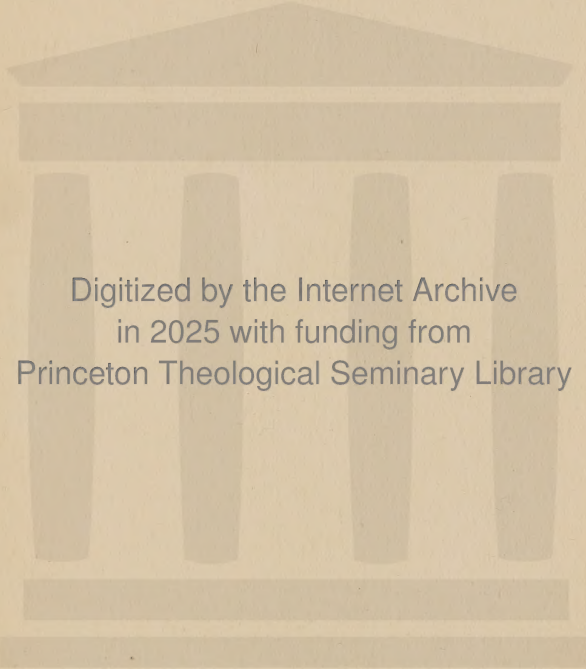


THE CHRISTIAN LIFE

J. OLIVER BUSWELL



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THE CHRISTIAN LIFE

THE LAMB OF GOD

BY

J. Oliver Buswell, Jr.

President of Wheaton College, Wheaton, Ill.

COMPLETE IN FIVE VOLUMES

I. BEHOLD HIM!

“BEHOLD THE LAMB OF GOD”

II. WHAT IS GOD?

“BEHOLD THE LAMB OF GOD”

III. SIN AND ATONEMENT.

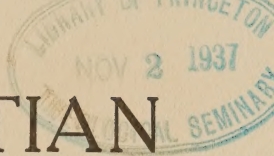
“THAT TAKETH AWAY THE SIN OF THE WORLD”

IV. THE CHRISTIAN LIFE

“THAT TAKETH AWAY THE SIN OF THE WORLD”

V. UNFULFILLED PROPHECY

“THAT TAKETH AWAY THE SIN OF THE WORLD”



THE CHRISTIAN LIFE

THE LAMB OF GOD: VOLUME IV

"That taketh away the sin of the world."

—JOHN 1:29.

✓
By

J. OLIVER BUSWELL, JR., D.D., LL.D.

President of Wheaton College, Wheaton, Ill.

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CHAPTER I.

THE CHRISTIAN LIFE

THE UNITY OF THE REDEMPTIVE PLAN*

GOD HAS just one way of dealing with sinners, namely, justification by faith apart from works of the law. Nothing in the Scripture can rightly be interpreted as indicating any other plan at any time.

Because of the importance of the theme, justification by faith, we invite the reader's attention to a detailed study of three passages of Scripture, the third chapter of II Corinthians, the tenth chapter of Romans, and the third chapter of Galatians. There are many other Scriptures which bear directly upon this subject,** but these three chapters are hinges upon which the question turns. If the doctrine of justification in our own minds is properly aligned with these Scriptures, the whole doctrine will open to us without friction.

II CORINTHIANS, CHAPTER THREE

The material to which we refer begins in the fifth verse of this chapter and continues through the sixteenth verse.

"Not that we are sufficient of ourselves, to account

*The substance of the exegesis of the Scripture given in the following section has been given in part and in briefer form in several short articles by the author. See "Winona Echoes" for 1932, and certain recent issues of "The Alliance Weekly."

**See Acts 13:27, Romans 1:2, 15:4, 16:26, Ephesians 3:16-12, II Timothy 3:15, 16, I Peter 1:10-12.

anything as from ourselves; but our sufficiency is from God; who also made us sufficient as ministers of a new covenant; not of the letter, but of the spirit; for the letter killeth, but the spirit giveth life." (II Corinthians 3:5, 6)

Paul's contrast between the letter and the spirit is not a contrast between literal interpretation and figurative interpretation of the Scriptures. There are, of course, figures of speech in the Bible and we understand that a stupid literalism often misses the point of the clearly intended meaning. This, however, was not what Paul meant in the passage just quoted.

"'The letter' is a Paulinism for the law, as 'spirit' . . . is his word for the relationships and powers of new life in Christ Jesus." (Note on Romans 7:6 in the Scofield Reference Edition of the Bible)

"The letter" means in Paul's vocabulary the law, regarded as law, a hard cold code with penalties attached and without the "enablement of grace." "The letter" is elaborated in the seventh verse by the phrase "the ministration of death written and engraven on stone." "The spirit" in Paul's language means the power of the Holy Spirit of God in the miracle of grace, imparting unto us new life, and enabling us to live as is pleasing in the sight of God.

Paul now discusses the transitory character of the glory of the Mosaic law as contrasted and compared with the permanent character of the glory of the gospel as revealed in Christ.

“But if the ministration of death, written, and engraven on stones, came with glory, so that the children of Israel could not look stedfastly upon the face of Moses for the glory of his face; which glory was passing away: how shall not rather the ministration of the spirit be with glory? For if the ministration of condemnation hath glory, much rather doth the ministration of righteousness exceed in glory. For verily that which hath been made glorious hath not been made glorious in this respect [or degree], by reason of the glory that surpasseth. For if that which passeth away was with glory, much more that which remaineth is in glory.” (II Corinthians 3:7-11)

What was the glory in the face of Moses?

We do not find in the context a complete and explicit answer, but we do find several points which assist us toward such an answer. The glory in the face of Moses was a glory which attached to the law as Moses delivered it. This glory, however, was not equal in degree to the clear light of the glory of the gospel revealed in Christ. This, I think, is exactly the point of the tenth verse. The translation is difficult here. We suggest that the word “respect” might well be supplanted by the word “degree” which is a satisfactory translation of “meros.” We should then understand that the Mosaic law was made glorious but was not made glorious in the same degree as the “ministration of justification” by reason of the surpassing glory of the latter.

The glory in the face of Moses was a glory which

could not be endured by the hard-hearted people at the time. It was a glory which remained incomprehensible to the legalistic mind down to the time of Paul's writing, but it is a glory which becomes clear when the heart turns to the Lord Jesus Christ.

Because of these facts revealed in the Scripture before us, we suggest that the glory in the face of Moses which the legalistic mind could not comprehend was the reflected glory of the cross, the reflected glory of the entire message of grace. Justification by faith is "witnessed by the law" as well as "by the prophets." (Romans 3:21)

In what respect was the glory of the Mosaic law "done away"?

In the first place, the Mosaic law had no glory in itself by reason of its own inherent virtue. This is not explicitly stated in the context before us, but becomes clear from other Scriptures bearing upon the same subject.

"Now that no man is justified by the law before God, is evident, for the righteous shall live by faith." (Galatians 3:11)

"For it is impossible that the blood of bulls and goats should take away sin." (Hebrews 10:4)

The Mosaic law had no power in itself of its own virtue to take away sin. The power which it had, the glory which it reflected was the power and the glory of the cross in anticipation. It was not until the cross

became a fact in history that the meaning of the Mosaic ritual became clear.

“Whom [Christ Jesus] God set forth to be a propitiation, through faith, in his blood, to show his righteousness because of the passing over of the sins done aforetime, in the forbearance of God.”

(Romans 3:25)

It was not until the propitiation was made through the shedding of the blood of Christ that the reflected glory in the face of Moses was explained. Then it at last became clear that God was just in justifying those who had faith because the type and symbol in the Mosaic sacrifice was an anticipation of the Lamb of God who was coming to take away the sin of the world.

For this reason we answer the question above, The glory in the Mosaic system was done away in the sense that it was fulfilled in Christ.

Some are confused at the thought that any part of the Word of God can be “done away” and still remain as the Word of God. The following illustration may assist us in grasping this point. We read in the prophecy of Isaiah,

“Behold, a virgin shall conceive, and bear a son.”

(Isaiah 7:14)

This sentence stands as a prophecy for the future, It is the Word of God. It was given by inspiration of the Holy Spirit. It has been “done away” however. It is no longer true in the form in which it stands in the Scripture text.

Suppose, for example, that I should preach a ser-

mon or write an article on this text, emphasizing the words "*shall bear a son.*" Suppose that I should take these words literally just as they stand and give them their grammatical interpretation. I should be required to exhort the people to expect the birth of a Saviour, since the words "*shall bear a son*" are very plain.

Anyone can see that this would be a false method of dealing with the Scriptures. It is no longer true that a virgin "*shall bear a son,*" for the simple reason that this has been fulfilled. To take this text in any other light would logically imply that we are not satisfied with its fulfillment in our Lord Jesus Christ, but are looking for another Saviour yet to come.

Similarly, the Passover in ancient Israel was a Messianic prophecy. We have no objection to a Christian accepting an invitation to a Jewish home to participate in the Passover meal, merely for the purpose of studying this ancient custom as it is practiced in modern times. Suppose however that a Christian, believing his Bible, should proceed to put into practice the Passover law in order to fulfil the commandment of God. Picture a Christian keeping the "*lamb without blemish*" for seven days then slaying it just after sunset on the fourteenth day of Nisan, and sprinkling the blood on the lintel and on the posts of the door of his house. What would be the logical implication of this act? One who knew what he was about could mean only one thing,—that he is still looking for the coming of the Lamb of God" to take away the sin of the world. For us now to keep the Passover in the sense of obeying the

commandments of God thereby, would be for us to imply a rejection of Christ,

“For our passover also hath been sacrificed, even Christ.” (I Corinthians 5:7)

The reader who grasps the above argument in regard to the Christian attitude toward the Passover will readily see that the same principle applies to the Christian attitude toward the Old Testament sabbath. For one who calls himself a Christian to keep the seventh day, the Old Testament “rest,” logically implies (unless it is done through ignorance) the rejection of Christ whose resurrection on the first day of the week brought us into our “rest.”

“For if Joshua had given them rest he [God] would not have spoken afterward of another day. There remaineth therefore a sabbath rest for the people of God.” (Hebrews 4:8, 9)

“Which day of the seven hath God appointed to be the weekly Sabbath? From the beginning of the world to the resurrection of Christ, God appointed the seventh day of the week to be the weekly Sabbath; and the first day of the week, ever since, to continue to the end of the world, which is the Christian Sabbath.” (W.S.C. 59)

Paul uses this argument in relation to another Old Testament symbol, circumcision, the sign of the covenant of God with Abraham.

“Behold, I Paul say unto you, that, if ye receive circumcision, Christ will profit you nothing. Yea, I testify again to every man that receiveth circum-

cision, that he is a debtor to do the whole law. Ye are severed from Christ, ye who would be justified by the law; ye are fallen away from Grace. For we through the Spirit by faith wait for the hope of righteousness. For in Christ Jesus neither circumcision availeth anything, nor uncircumcision; but faith working through love." (Galatians 5:2-6)

Pursuing this same argument, Paul explains to the church at Colosse that baptism is the Christian fulfillment of the symbol of circumcision, the symbol of God's covenant with his people as a group in the Old Testament. Not every one who was circumcised as a child was "a child of God," but circumcision marked a child as a member of the visible group of God's people, to be brought up "in the nurture and admonition of the Lord." It was hoped that when the child reached the age of discretion he might by faith confirm and accept the covenant in which his parents had taken their stand.

"In whom ye were also circumcised with a circumcision not made with hands in the putting off of the body of the flesh; in the circumcision of Christ having been buried with him in baptism; wherein ye were also raised with him through faith in the working of God, who raised him from the dead." (Colossians 2:11, 12, punctuation corrected)

It is on the basis of this Scripture that the Reformed Churches hold to the following view.

“To whom is Baptism* to be administered? Baptism is not to be administered to any that are out of the visible Church, till they profess their faith in Christ, and obedience to him; but the infants of such as are members of the visible Church, are to be baptized.” (W.S.C. 95)

The entire Mosaic code of worship has been “done away” or superseded in Christ, in the same way as the Jewish Sabbath and circumcision are “done away.” We no longer offer the sin offering. We do not now appoint a high priest from among men because Christ our high priest has offered himself as a sin offering. We do not in any sense reject the value of the Mosaic law at the present time. Everyone who worships the Lord Jesus Christ and takes his position as under the shed blood, enters in the fullest possible way into the meaning of the Mosaic law. Not one syllable of the law has been abrogated. In Christ every jot and every tittle (Matthew 5:18) finds its fulfillment. In the Christian experience every syllable of the law must have its full and complete realization. The law is done away only in that it is perfectly fulfilled in Christ.

The Veil.

Paul now turns to the question of the contrast between the veiled message of Moses, and the unveiled message in Christ.

*The entire question of the use of sacraments and other outward means in our Christian worship and in our proclamation of the gospel is described as follows in the Reformed Theology.

“What are the outward and ordinary means whereby Christ communicateth to us the benefits of redemption? The outward and ordinary means whereby Christ communicateth to us the benefits of redemption are, his ordinances, especially the Word, Sacraments, and prayer; all which are made effectual to the elect for salvation.

“Having therefore such a hope, we use great boldness of speech, and are not as Moses, who put a veil upon his face, that the children of Israel should not look stedfastly on the end of that which was passing away.” (II Corinthians 3:12, 13)

The reason Paul would not and could not veil his message as Moses veiled his face, is that Paul is dealing with matters of absolute and eternal verity, whereas Moses was speaking in types and in symbols. The Passover, the high priesthood, the sin offering, were done away in the sense that they were fulfilled in Christ. The cross itself can never be done away, because it is itself the absolute reality.

“For there is a disannulling of a foregoing commandment because of its weakness and unprofitableness (for the law made nothing perfect), and a bringing in thereupon of a better hope, through which we draw nigh unto God . . . but he [Christ], because he abideth for ever, hath his priesthood unchangeable. Wherefore also he is able to save to the uttermost them that draw near unto God through him, seeing he ever liveth to make intercession for them . . . who needeth not daily, like those high priests, to offer up sacrifices, first for his own sins, and then for the sins of the people: for this he did once for

“How is the Word made effectual to salvation? The Spirit of God maketh the reading, but especially the preaching, of the Word, an effectual means of convincing and converting sinners, and of building them up in holiness and comfort through faith unto salvation.

“How is the word to be read and heard, that it may be effectual to salvation? That the Word may become effectual to salvation, we must attend thereunto with diligence, preparation, and prayer; receive it with faith and love, lay it up in our hearts, and practice it in our lives.

all, when he offered up himself." (Hebrews 7:18, 19, 24, 25, 27)

"For Christ entered not into a holy place made with hands, like in pattern to the true; but into heaven itself, now to appear before the face of God for us; nor yet that he should offer himself often, as the high priest entereth into the holy place year by year with blood not his own; else must he often have suffered since the foundation of the world: but now *once* at the end of the ages hath he been manifested to put away sin by the sacrifice of himself." (Hebrews 9: 24-26)

We have in this age of grace our sacraments which, as we have said, have no value in and of themselves by their own virtue, but which reflect the eternal value of the cross. When dealing merely with the sacraments whose glory is not comparable with the glory of the cross itself, we might suggest by analogy with Moses, that our face might be veiled. I mean merely that a sense of proportion might well be observed.

But when we are dealing with the cross itself we have no right whatsoever to veil our faces or to obscure our message in any way. Our sacraments will be changed when the Lord comes in his kingdom. Then the communion service will give way to the "marriage supper of the Lamb." (Revelation 19:7, see also Luke

Attention of extreme anti-sacramentarians is especially called to the following question and answer.

"How do the Sacraments become effectual means of salvation? The Sacraments become effectual means of salvation, not from any virtue in them, or in him that doth administer them; but only by the blessing of Christ, and the working of his spirit in them that by faith receive them.

22:18) But the fact that "apart from the shedding of blood there is no remission" (Hebrews 9:22) can never be changed. That must be clearly proclaimed as an unveiled message.

Paul now discusses the meaning of the veil upon the hearts of those who could not endure the glory in Moses' face.

"But their minds were hardened: for until this very day at the reading of the old covenant the same veil remaineth, it not being revealed to them that it is done away in Christ. But unto this day, whensoever Moses is read, a veil lieth upon their heart. But whensoever it [the heart] shall turn to the Lord, the veil is taken away." (II Corinthians 3:14-16)

The teaching in these verses is very clear. There is a glory in the Mosaic law which the natural heart of man cannot endure, a glory which is visible only when the heart turns to the Lord Jesus Christ. Anyone outside of Christ cannot grasp the true and glorious meaning of the message of Moses. Only when one accepts Jesus Christ by faith can he truly understand the Old Testament law.

I have been told that if one looks at a burning building through heavily smoked glass he cannot see the flames but sees only the solid parts of the building. I have never tried the experiment but the illustration is good, whether accurate or not. Imagine someone

"What is a Sacrament? A Sacrament is a holy ordinance instituted by Christ; wherein, by sensible signs, Christ and the benefits of the new covenant are represented, sealed, and applied to believers.

"Which are the Sacraments of the New Testaments? The Sacraments of the New Testament are Baptism, and the Lord's Supper.

watching a building through smoked glass, seeing the spectacle as I have been told it would thus be seen. He observes only the solid parts. The roof is sagging strangely. Suddenly it falls inward. The timbers and props, the braces and supports of the walls are heaving and buckling and collapsing one after another. The flames are not visible through the glass but only the strange torsion of the solid substance.

This illustrates the view of the natural mind when studying the Word of God. The glory of the Spirit is not understood, even the reflected glory in the types and symbols of the Old and New Testaments is not seen. The veil over the heart makes it possible for the natural mind to observe only the law as a hard, cold code with penalties attached. It is seen as only "the ministration of death written and engraven on stones." The reflection of the cross, the enablement of grace, is invisible.

God has in every age presented his grace to the children of men. The cross is always implied. The symbols have changed from dispensation to dispensation. Men in every age have turned from justification by faith to their own works of righteousness. In our own day we have men who seek to be saved by "church-

"What is Baptism? Baptism is a Sacrament, wherein the washing with water in the name of the Father, and of the Son, and of the Holy Ghost, doth signify and seal our engrafting into Christ, and partaking of the benefits of the covenant of grace, and our engagement to be the Lord's.

"What is the Lord's Supper? The Lord's Supper is a Sacrament, wherein, by giving and receiving bread and wine, according to Christ's appointment, his death is showed forth; and the worthy receivers are, not after a corporal and carnal manner, but by faith, made partakers of his body and blood, with all his benefits, to their spiritual nourishment and growth in grace.

ianity" instead of Christianity. It is not uncommon to hear the question, "Just how much do I have to give up, in order to be a Christian?" or another variety of the same question, "Just how good do I have to be in order to be saved?" The natural man sees only the code of law with the penalties. The natural mind seeks to be justified by works in the presence of this code of law, while reserving the center and core of life for themselves. It is hard for the natural man to understand that God will not deal with him on the basis of a code, but only on the basis of the complete surrender of life which is faith. But when the heart turns to Christ the veil is taken away and the glory shines forth.

ROMANS, CHAPTER TEN

Keeping in mind Saint Paul's teaching in regard to the veiled heart, let us turn to the tenth chapter of the Epistle to the Romans.

"Brethren, my heart's desire and my supplication to God is for them [Israel], that they may be saved. For I bear them witness that they have a zeal for God, but not according to knowledge. For being ignorant of God's righteousness, and seeking to establish their own, they did not subject themselves to the righteousness of God." (Romans 10:1-3)

The phrase "zeal but not according to knowledge" indicates exactly what we have been discussing in the

"What is required to the worthy receiving of the Lord's Supper? It is required of them that would worthily partake of the Lord's Supper, that they examine themselves, of their knowledge to discern the Lord's body, of their faith to feed upon him, of their repentance, love, and new obedience: lest coming unworthily, they eat and drink judgment to themselves." (W. S.C. 88, 89, 90, 91, 92, 93, 94, 96, 97.)

Second Corinthian epistle. Israel had been looking at the Old Testament through the veil which was upon their hearts. They could not see the glory, they could not understand justification by faith. The "righteousness of God" in Paul's vocabulary is a phrase interchangeable with "justification by faith." This usage is illustrated by the following sentence.

"But now apart from the law a *righteousness of God* hath been manifested, being witnessed by the law and the prophets; even the *righteousness of God through faith* in Jesus Christ unto all them that believe." (Romans 3:21, 22)

Paul's argument is that Israel, looking at the law through the dark veil which covered their hearts, were "ignorant of" justification by faith and sought to establish their own righteousness by strenuous works of the law. Christ is the end of righteousness by the law.

"For Christ is the end of the law unto righteousness to every one that believeth." (Romans 10:4)

Christ the Purpose of the Law

There are two ways of interpreting the verse just quoted. In the first place we may understand that "Christ is the *end* of the law" in the sense that Christ had *put an end* to the law as a means of righteousness, for everyone who believes. The Pharisees of Paul's time were attempting, as all legalists do, to be righteous by means of the law. Christ has put an end to that for everyone who believes in him. This interpretation is perfectly possible and quite in harmony with

other teachings of the Scripture. There is however another way of reading this sentence.

Christ is the "*end* of the law" in the sense that Christ is the *purpose* of the law, the *end* which God has *in view* in giving the law. Thus, we would understand Christ is the *goal* of the law unto righteousness to everyone that believeth.

This is the meaning which I believe Paul had in mind. It is this thought which he develops in the Epistle to the Galatians. The law was merely a servant whose function it was to bring us to Christ that we might be saved. The "law unto righteousness" never saved anyone, was not intended to save anyone, but the legal standard of righteousness was intended to bring conviction of need and drive us to Christ as our personal Saviour.

As I have said, I believe it is the second interpretation which the inspired writer had in mind. However, if the reader is not convinced, let it be remembered that both interpretations are strictly in accordance with the other teachings of the Scripture.

Moses—Legal Righteousness.

Paul next introduces two quotations from Moses,—the first with reference to legal righteousness, the second with reference to righteousness (the word is identical with "justification"), which is by faith.

"For Moses writeth that the man that doeth the righteousness which is of the law shall live thereby."
(Romans 10:5)

We must take decided exception to the translation of the last word in the above verse. Moses did not say and Paul did not quote him as saying, that the man who would do the righteousness of the law should live *by* it. Moses said he should live *in* it, and that is the way in which Paul quotes from Moses. The preposition, in Greek is "en." The primary meaning of this preposition is "in" and not "by."

The reader may verify this matter for himself by reading the same word in the quotation from the same Old Testament text, in Galatians 3:12. Here the same Greek preposition is translated "in" correctly.

The Old Testament preposition from which Paul is quoting is "in," the Hebrew letter "beth" proclitic. This Hebrew preposition is exactly like the Greek "en" in that its primary meaning is "in" and not "by." Let us turn to the Old Testament reference and read Moses' saying in its original context. Paul has quoted from Leviticus, chapter eighteen, verse five. Let us begin reading at the beginning of the paragraph.

"And Jehovah spake unto Moses, saying, Speak unto the children of Israel, and say unto them, I am Jehovah your God. After the doings of the land of Egypt, wherein ye dwelt, shall ye not do . . ." (Leviticus 18:1-3)

The land of Egypt possessed a mighty civilization. Israel had been in the wilderness for a long time and was in danger of turning back to the cultural background of Egypt. In matters of ordinary practice the

argument "but the Egyptians do it that way" would be likely to carry considerable weight.

The cultural background, the civilization of Egypt was entirely interwoven with the worship of four-footed beasts and creeping things of the earth. The entire civilization was abominable in the sight of the Lord. In spite of the great literature, in spite of the magnificent engineering and architectural works, Egyptian civilization was not to be the pattern for the people of God, was not to be their sphere of life, was not to be their cultural environment. Therefore, Moses said emphatically, "After the doings of the land of Egypt, wherein ye dwelt, shall ye not do."

But Israel was in the way toward Canaan. We know now from recent archæological excavations that the land of Canaan possessed a mighty civilization. There were great engineering works at Gerar, magnificent structures at Kirjath-Sepher. The cities of Canaan were prosperous with great trade and commerce. It would be a terrific temptation to the people of Israel to adopt the civilization of Canaan as their cultural background, their sphere of life. Moses, therefore, adds,

"And after the doings of the land of Canaan whither I bring you shall ye not do, neither shall ye walk in their statutes." (Leviticus 18:3b)

With the point of view of Kautzsch's great monograph on "The Religion of Israel," in the extra volume of the Hastings' Bible Dictionary, we do not agree. Kautzsch does point out, however, in a very effective way the situation which was likely to take place when

Israel went into Canaan. Israel did not drive out the Canaanites as the Lord had commanded; instead the Jewish farmer moved in next door to a Canaanite. The Jews had been nomadic for a generation, keeping their flocks and herds in the wilderness. They were now to settle down to an agricultural life and to a life of business and trade. Kautzsch pictures the Jewish farmer as he inquires of his Canaanitish neighbor the best methods for the cultivation of the crops.

“Just what is the best way to plant wheat?” the Jewish farmer would say.

To this the Canaanitish farmer would reply, “When the moon is in a certain phase I offer a sacrifice [this would be coupled with all manner of abominations and licentiousness] to the goddess Ishtar, after which I plow the ground. Then another sacrifice to another god or goddess [again coupled with all manner of filth and pollution], then the sowing of the seed.”

The entire civilization, the whole cultural sphere of life of Canaan was interwoven with things which are abominable in the sight of God and must be abhorred by God’s people. For this reason Moses warns very strenuously against adopting Canaanitish civilization as the sphere of life for the Israelites.

One wishes that Moses might arise today to say to our people, “After the manner of Paris, ye shall not do. The fact that Hollywood moves in a certain sphere of existence shall not furnish you your cultural background. After the civilization of the movies and the

dance halls shall ye not do, neither shall ye adopt their culture."

After this warning against the civilization of the greatest peoples of the earth with whom Israel was in contact, Moses continues.

"Mine ordinances shall ye do, and my statutes shall ye keep, to walk *therein*; I am Jehovah your God. Ye shall therefore keep my statutes, and mine ordinances; which if a man do, he shall live *in* them: I am Jehovah." (Leviticus 18:4, 5)

The reader will note that the preposition "in" is properly employed in this quotation. The statutes and ordinances of Jehovah are to furnish the sphere of life in which Israel is to live. The culture, the civilization, the background of existence are to come from the Word of God and not from the customs of the heathen.

This is obviously the thought which Saint Paul has in mind in his quotation. We might paraphrase,—
"Moses told you about the kind of righteousness which comes from the law, that type of righteousness which law can establish. Moses explained that the man who practices the righteousness of the law must make it his sphere of life, his cultural background, his round of existence. Good laws well administered by an able government can establish an outward sphere in which God's people can live, but that is as far as the righteousness which comes from the law can bring us."

We ought to understand this matter clearly as evangelical Christians. We cannot make men's souls

righteous by the law, but we can protect our homes and our families to some extent. In the beautiful little city in which we live there had not been a saloon for fifty-five years until the recent degeneracy deluged the land with whisky. Within a very short time, however, the good citizens of our little city again forced out the saloon. By the grace of God we intend to keep the liquor influence just as far as possible from our children.

We understand perfectly well that driving the saloons away from our homes is not the gospel. It is law; good laws well administered may establish an outward sphere in which it is more wholesome for our children to live. But we know full well that the establishment of an outward sphere is as far as the law can go, and we do not neglect the preaching of the gospel. We thoroughly understand that unless our children are led to put their personal faith and trust in the Lord Jesus Christ, they are not made righteous in God's sight no matter how clean the outward community may be.

Neither Moses nor any other writer of sacred Scripture taught that man under any circumstances could have life (meaning eternal life) *by* works of the law.

Moses—Righteousness by Faith.

But now Paul quotes again from Moses and this time in regard to "justification by faith." We should like to emphasize the perfectly obvious fact that Paul quotes Moses twice in the tenth chapter of the Epistle to the Romans. Many careless readers have

failed to understand this fact. Having first misread the fifth verse and understood this to mean that Moses taught that a man could have eternal life by means of the works of the law, the superficial reader of the Scriptures leaps to the false conclusion that the doctrine of justification by faith is opposed to the whole Mosaic system. We have already shown that Moses did not teach life by means of the law; he taught a form of life within the outward sphere of the law. We now emphasize Paul's second quotation from Moses, in which Paul plainly states that Moses taught justification by faith.

"But the righteousness which is of faith saith thus [Deuteronomy 30:12], Say not in thy heart, Who shall ascend into heaven? [that is, to bring Christ down:] or, Who shall descend into the abyss? [That is, to bring Christ up from the dead]. But what saith it? [Deuteronomy 30:14] The word is nigh thee, in thy mouth, and in thy heart: that is, the word of faith, which we preach." (Romans 10:6, 7, 8)

Let us look again at the quotations from the lips of Moses in their original context in the thirtieth chapter of the book of Deuteronomy. Moses said,—

"For this commandment which I command thee this day, it is not too hard for thee, neither is it far off. It is not in heaven, that thou shouldest say, Who shall go up for us to heaven, and bring it unto us, and make us to hear it, that we may do it? Neither is it beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it unto us, and make us to hear it, that we may do it? But the word is very

nigh unto thee, and in thy mouth, and in thy heart, that thou mayest do it." (Deutonomy 30:11-14).

It is from the law of Moses that Paul is now quoting. Moses is repeating the law in addressing the people of Israel on the plains of Moab just before they enter into the Promised Land. Paul's quotation may thus be paraphrased:

"But Moses not only described the righteousness which is of the law, as an outward sphere of life. Righteousness by faith in the lips of Moses speaks as follows: 'Say not in thy heart, Who shall ascend up into heaven?' Did we as a matter of fact bring Christ down from above? Did he come because we were so righteous according to the standards of the law? Did he come because of our goodness? No, on the contrary, he came because of our sin. Not our righteousness but our wretchedness was the occasion of his coming. But Moses says further, 'Who shall descend into the abyss?' Did we bring Christ up again from the dead? Was it our righteousness which brought him forth from the grave? No, it was our sin which crucified him. He arose not because we were righteous, but 'for our justification.' But what did Moses really say about this righteousness by faith? Justification by faith in the lips of Moses says 'The word is nigh thee, in thy mouth and in thy heart.' This is identical with the message of justification by faith which we preach."

"That is the word of faith which we preach: because if thou shalt confess with thy mouth Jesus as Lord, and shalt believe in thy heart that God raised him

from the dead, thou shalt be saved: for with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." (Romans 10:8-10)

To sum up the argument thus far, the glory in the face of Moses which Israel could not endure, the glory in the law which Israel could not see because the veil was over their hearts, was the glory reflected from the cross. When the heart turns to the Lord Jesus Christ, one then understands what Moses really was saying. The point of emphasis in the book of Deuteronomy is the relationship of the heart to God,—not a matter of a strenuous code of laws to be performed for an outward credit of righteousness, but an inward attitude of the heart by faith.

Paul now adds argument to the effect that not only Moses but the prophets also taught justification by faith.

"For the Scripture saith [Isaiah 28:16] whosoever *believeth on him* shall not be put to shame." (Romans 10:11)

Paul argues from this that there is no distinction between the Jews and the Greeks. God has not one method of salvation for one people and another method of salvation for another people. Neither has he one method of salvation for one age and another method for another age. The terms of revelation, the symbols of worship, change from age to age, but the principle of justification by faith is the same for all.

"For the same Lord is Lord of all and is rich unto all that call upon him, for [Joel 2:32] whosoever shall call upon the name of the Lord shall be saved." (Romans 10:12, 13)

CHAPTER II.

THE UNITY OF THE REDEMPTIVE PLAN

GALATIANS CHAPTER THREE

THE FOUNDING of the Galatian churches by the preaching of justification by faith is recorded in the Acts of the Apostles, chapters thirteen and fourteen. We do not know where Paul was when the Galatian letter was written. Wherever it was, news had come to him that the people of Galatia had departed from the simplicity of their Christian faith, had lost their Christian testimony, were trying to be righteous by works of the law rather than by faith in the finished work of Jesus Christ. The legalistic teaching had dogged Paul's footsteps and it continued to do so even after the Council of Jerusalem described in the fifteenth chapter of the Acts of the Apostles.

There seems to have been two phases of the false teaching. Some teachers said, "Except ye be circumcised after the custom of Moses, ye cannot be saved." (Acts 15:1) The Judaistic legalistic teachers did not deny Christ or the necessity of faith in him, but they taught that the law must come first. Some seem to have admitted that one might be saved by faith in Christ apart from the law, but argued that one would be much more "safely saved" or saved to a higher stage of salvation (Galatians 3:3) if he kept the law of Moses.

One of our commentators has said that the Epistle to the Galatians is a "spark struck off white hot from the anvil." It comes to us intense and burning out of the center of the heat of the controversy in the early church. It is not an encyclopedia article on the doctrine of justification by faith. It is an impassioned presentation of this doctrine as the truth of God. It has been called the Magna Charta of Christian liberty. It was the rediscovery of the Epistle to the Galatians by Martin Luther which brought about the Protestant Reformation. If God shall see fit to bring about a revival in our day, this revival must include another rediscovery of the burning truths set forth in this epistle. Paul pours forth his soul in the deepest of feeling.

"I marvel that ye are so quickly removed from him that called you in the grace of Christ unto a different gospel; which is not another gospel; only there are some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, should preach unto you any gospel other than that which we preached unto you, let him be anathema. As we have said before, so say I now again, if any man preacheth unto you any gospel other than that which ye received, let him be anathema." (Galatians 1:6-9)

After recounting the history of his preaching of justification by faith, Paul begins in the third chapter of the epistle an impassioned plea.

"O foolish Galatians, who did bewitch you, before

whose eyes Jesus Christ was openly set forth crucified?" (Galatians 3:1)

Paul now pours forth a volley of questions in rapid succession.

"This only would I learn from you, Received ye the Spirit by the works of the law, or by the hearing of faith?" (Galatians 3:2)

There can be but one answer to this question. The Galatian churches were built upon the preaching of justification by faith. By faith in Jesus Christ alone they had been brought out of the darkness of heathenism into the light and liberty of the Christian life.

"Are ye so foolish? having begun in the Spirit, are ye now perfected in the flesh?" (Galatians 3:3)

This question carries with it a powerful weight of argument. If faith in Jesus Christ had brought them out of heathenism into the Christian life, if the power of the Holy Spirit transforming their hearts had wrought this great change in them, how could they suppose that an outward thing like the performance of the law could make them any more "safely saved" or could bring them to any higher stage of salvation?

"Did ye suffer so many things in vain? If it be indeed in vain." (Galatians 3:4)

This question is an *ad hominem* appeal. These people had been persecuted for their faith. They had gladly endured this persecution because of the great salvation which had been preached to them by the Apostle Paul. Was that all in vain? But Paul adds a qualify-

ing note indicating that he does not necessarily regard these people as having totally given up their Christian testimony, for he says, "If it be indeed in vain." (See Galatians 5:10) The reference to the persecution which the Galatian Christians had endured leads to the last of this series of questions, which calls to their mind the ministry of Paul himself.

"He therefore that supplieth to you the Spirit, and worketh miracles among you, doeth he it by the works of the law, or by the hearing of faith?" (Galatians 3:5)

The reference to the working of miracles calls to mind the healing of the lame man at Lystra (Acts 14: 8-10). There could be no doubt of the answer to this last question. Paul's entire work depended upon the doctrine of justification by faith. By his ministry miracles were wrought in Galatia and the power of the Holy Spirit was manifest.

A Flank Movement.

Paul now deals very strategically with the situation. The battle in Galatia is raging in the "Exodus-Leviticus-Numbers" sector. Paul is perfectly capable of plunging immediately into this battle, driving through the forces of the enemy by his powerful logical blows, showing the futility of the arguments of the legalistic Judaizers, expounding the law of Moses with true appreciation of the glory of the cross reflected therein, showing how this law has been fulfilled in Christ and is done

away in the sense of having been fulfilled. But Paul does not immediately take up the legalistic argument.

“A flank movement in the face of the enemy” is forbidden by the best rules of military tactics. When definitely engaged in battle with the enemy, a general may drive forward in an attack, or may retreat for a more advantageous position from which to advance, but the authorities on the theory of military strategy hold that a sideward or “flank” movement in the face of the enemy is not wise.

Nevertheless one of the greatest victories of military history was won by a brilliant flank movement. The battle was raging on the eastern side of the salient as the line bent down toward Paris. The American marines were engaged with the other troops in the defense of the Marne sector of the line which was under attack. By a very brilliant maneuver General Foch pulled out the American marines, swung them around the point of the salient, and drove them in from the western side at Chateau-Thierry. The enemy was surprised in the rear and turned back. The salient was wiped off, the line straightened out, and Paris saved.

It is in an analogous way that Saint Paul deals with the Galatian people. Instead of driving through the Exodus-Leviticus-Numbers front, he surprises them by saying, “Let’s turn back to Genesis.” This was indeed a master move. The legalistic Judaizers had not derived their principal arguments from Genesis, yet Genesis is the first book of the Torah. It tells of God’s dealings with Abraham, and the Judaizers boasted of their

Abrahamic heritage. Paul argues, "My work among you is on the same basis of faith on which Abraham stood."

"Even as [Genesis 15:6] Abraham believed God, and it was reckoned unto him for righteousness. Know therefore that they that are of faith, the same are sons of Abraham. And the scriptures, foreseeing that God would justify the Gentiles by faith, preached *the gospel* beforehand unto Abraham, saying, In thee shall all the nations be blessed. So then, they that are of faith are blessed with the faithful Abraham." (Galatians 3:6-9)

Let no one say that "the gospel" which was preached beforehand unto Abraham was any message other than the gospel of justification by faith. The whole point of Paul's argument is involved in the fact that Abraham was justified by faith. Paul used very strong language in the first chapter in regard to the idea that there is any other gospel than this one. Any other message to lost humanity is not "gospel," is not "good news," but is bad news in the very nature of the case. It was "*the gospel*" which was preached to Abraham.

The *textus receptus* contains the words "in Christ." (Galatians 3:17) with reference to the covenant which God established with Abraham. These words are not well attested by the best textual authorities, but they may be understood as a commentary which is not in itself misleading. It was in fact "God in Christ" who confirmed the covenant with Abraham, as indicated by the words of our Lord.

“Your father Abraham rejoiced to see my day; and he saw it, and was glad. The Jews therefore said unto him, Thou art not yet fifty years old, and hast thou seen Abraham? Jesus said unto them, Verily verily, I say unto you, before Abraham was born, I am.” (John 8:56-58)

Abraham was saved by faith in the Lord Jesus Christ. God revealed it to him that “the Lord will provide himself the lamb for a burnt-offering.” (Genesis 22:8) Abraham did not know the gospel explicitly, but he knew it implicitly. He believed that in one who should arise of his posterity “all the nations [should] be blessed.”

“And he believed in Jehovah; and he reckoned it to him for righteousness.” (Genesis 15:6, cf. Galatians 3:6)

Paul concludes with powerful logic that those who are justified by faith are the true children of Abraham, not those who seek to justify themselves by works of the law.

Paul does not now approach the center of the subject in the Mosaic ritual. Instead, he carries the battle far to the other side of the line. In Deuteronomy the status of one who seeks to be justified by works of the law is described.

“For as many as are of the works of the law are under a curse, for it is written, [Deuteronomy 27:26] cursed is everyone who continueth not in all things that are written in the book of the law, to do them.”

(Galatians 3:10. See the same teaching set forth later in Galatians 5:23).

The Law Is Not of Faith.

But might not some possibly fulfill the law, or is it not hypothetically suggested that some might fulfill the law and be justified by legal righteousness? Paul answers in an emphatic negative. The prophet Habakkuk long ago pointed out that life comes by faith. No one does perfectly keep the law. All who attempt to be justified by the law are under the curse of the law. The law even if perfectly kept is not a matter of faith, but it only establishes an outward sphere in which a man may live.

“Now that no man is justified by the law before God, is evident: for [Habakkuk 2:4] the righteous shall live by faith; and the law is not of faith; but [Leviticus 18:5], He that doeth them shall live in them.” (Galatians 3:11, 12)

Christ is the only hope of those who are under the curse.

“Christ redeemed us from the curse of the law, having become a curse for us; for it is written, Cursed is every one that hangeth on a tree: that upon the Gentiles might come the blessing of Abraham in Christ Jesus; that we might receive the promise of the Spirit through faith.” (Galatians 3:13, 14)

I have described in another volume in the discussion of the substitutional atonement the comment of Professor A. T. Robertson on this passage. The curse is im-

pending over us, ready to fall when God's time comes. Christ has been made a curse for us. The preposition "for" is the Greek word "huper" which means "over." Christ has come in over us between us and the curse, and has borne the curse in his own person. Christ has thus redeemed us from, (the preposition "ek" is twice repeated in this phrase) out of, or out from under, the curse under which we stood.

Now on the basis of the redemption purchased by Christ, we are entitled by faith and by faith alone to receive the promise of the Holy Spirit, which is identical with "the blessing of Abraham." Paul is very careful to make it clear that he is not merely preaching Old Testament Judaism. It is "in Christ" that the blessing promised to Abraham is realized.

"Now to Abraham were the promises spoken, and to his seed. He saith not, And to seeds, as of many; but as of one, And to thy seed which is Christ."
(Galatians 3:16)

Paul finds the word "seed" in the singular. He does not deny that this word is a collective noun referring to Abraham's posterity. He merely uses the singular form of the word as an illustration of the fact that the promise is actually realized not in the posterity of Abraham as a whole, but in One descendant of Abraham. Through Christ the blessing is mediated to all those who will put their faith in this promised One, as Abraham did.

Is God a Forger?

In the fifteenth and seventeenth verses of the chapter, Paul introduces an illustration from the ordinary legal affairs of men. (Verse sixteen is a parenthesis in the midst of this illustration.)

“Brethren, I speak after the manner of men: Though it be but a man’s covenant, yet when it hath been confirmed, no one maketh it void, or addeth thereto . . . Now this I say: A covenant confirmed beforehand by God, the law, which came four hundred and thirty years after, doth not disannul, so as to make the promise of none effect.” (Galatians 3:15, 17)

In any human government worthy of the name, a contract cannot be violated without serious penalty. What do we do with a man who crosses out words over the signatures in a contract? or who writes in additional terms over the signature? Such things simply are not done, or if they are done, serious penalty is incurred.

Now, says Paul, could we suppose that God would write in additional terms over the signatures in the covenant, or cross out the terms describing the promise? No, indeed, the Mosaic law which came four hundred and thirty years after the covenant of promise, cannot be construed as a disannulling of the promise.

Some of our good brethren have not studied Galatians 3:15 and 17 carefully enough. There are those who say that when God led Israel into the wilderness and gave them the law as recorded in the nineteenth and twentieth chapters of Exodus, particularly when Israel

promised to obey the law as recorded in the nineteenth chapter, at that point God's promise, God's grace, ceased to be the basis on which he dealt with sinners. At that point, it is held, law as law apart from grace became God's method of dealing with his people. This was not Paul's opinion, for he adds

“For if the inheritance is of the law, it is no more of promise; but God hath granted it to Abraham by promise.” (Galatians 3:18)

We might now picture Paul's Galatian friends turning on him with this question:

Why Is the Law?—The Center of the Battle.

“What then is the law?” (Galatians 3:19a)

He had bombarded them with a perfect volley of questions to begin with, but now they seem to have a right to inquire what the law is, why it was given, what is its nature, what is its purpose. How did we come to have the Mosaic law if justification by faith was the basis of things before the law was given? Paul replies readily to this inquiry,—the law was given because God's people did not always behave like God's people. The law was given because of transgressions, and it looked forward to the coming of him who should fulfill the law and fulfill the prophecy of redemption taught in the Mosaic symbolism.

“It was added because of transgressions, till the seed should come to whom the promise hath been made.” (Galatians 3:19)

Those of us who have children in our homes ought

to know how to interpret Paul's words, "The law was given because of transgressions." Our four youngsters belong to our household. They were born as members of our family. They have certain rights and privileges because of their relationship. However, in our household we have to have certain rules and regulations just because, in our family at least, there are certain transgressions which arise.

Can you imagine a father saying to his son, "If you will keep all the rules and regulations of the household today: be on time for breakfast; do not track in mud when you come home from school; put away your football uniform properly; get your lessons done and be in bed on time—if you keep all these rules today, then I will make you my son"? There are those who hold that it is in some such way that God gave the law to Israel, but most parents do not proceed in any such manner. Most of us are in the habit of dealing with our children on the following basis: "You belong to this household. This is your home. You are born members of this family. Now because of this relationship, there are certain things you must do, certain rules and regulations which you simply must observe in order to enjoy your rightful privileges."

Surely it was in this sense that God spoke to his own people in the ancient times. Those who were men of faith certainly understood the law in this light. The mass of the people were hard of heart and could not understand the glory which was in the law, but there must have been some who understood Moses' message.

I am sure that if I had been a believing Israelite when God spoke from Mount Sinai—if I had heard God say,

“Ye have seen what I did unto the Egyptians, and how *I bare you on eagles’ wings, and brought you unto myself*. Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be mine own possession from among all peoples; for all the earth is mine: and ye shall be unto me a kingdom of priests, and a holy nation. These are the words which thou shalt speak unto the children of Israel.”
(Exodus 19:4-6)

it would have assured me positively of the enablement of his grace to do the things he commanded me to do. I should most certainly by faith have said what the people of Israel said.

“And all the people answered together, and said, All that Jehovah hath spoken we will do. And Moses reported the words of the people unto Jehovah.”
(Exodus 19:8)

I cannot imagine how any man of faith among the Israelites of that time could have construed the situation as the withdrawal of God’s grace and the imposing of a rule of law without his enablement. It is of the spirit of the entire situation that God is talking to his people on the basis of his grace and is describing to them his will for their future.

If I had been a man of faith among the Israelites and had heard God say from Mount Sinai,

"I am Jehovah thy God, who brought thee out of the land of Egypt, out of the house of bondage." (Exodus 20:2);

Then if I had heard the ten commandments following this introduction, I should most certainly have understood that God's grace was the basis of his law. Did Israel come out of Egypt by works or by faith? Were they not perfectly helpless, completely bewildered? Did not God bring them out "with a strong hand and with an outstretched arm"? (Psalm 136:12)

The whole spirit of the law as it should have appeared to a man of faith in Israel is summed up in the following words:

"Jehovah thy God *redeemed* thee, *therefore* I command thee this thing this day." (Deuteronomy 15:15)

Some may say, "But there were none in Israel who did have faith, except Moses and Caleb and Joshua." It is true that the great majority of the people were faithless when the law was first revealed. This is indicated in the third chapter of II Corinthians as we have discussed it above. The veil was over their hearts. The condition of the people as a whole and in general is described in the Epistle to the Hebrews.

"... but the word of hearing did not profit them, because it was not united by faith with them that heard." (Hebrews 4:2)

We must insist, however, that even though the large majority of the people did not receive the Word of God in faith, yet the Word of God itself implies that God had not abrogated his promise of grace.

Paul now turns to a point in his previous argument, the nature of the contract. He shows that the law was established by the same contractual method by which the covenant of promise was previously established, namely, by an agreement between two parties. There was a mediator of the law, namely, Moses. A mediator implies two parties to the arrangement. God is one party. The inference is that the people with whom God had previously dealt in his grace, were the other party to the arrangement. This would certainly seem to indicate that the establishment of the law involved no change whatever in the covenant of promise and grace.

“And it [the law] was ordained through angels by the hand of a mediator. Now a mediator is not a mediator of one; but God is one. Is the law then against the promises of God? God forbid.” (Galatians 3:19-21)

Paul next proceeds to show that in the very nature of law it could not take the place of a covenant of promise. No one ought ever to have supposed that by works of the law, life could come. The law is not a life-giving instrument. The functions of the law have previously been discussed. The law has its penalties. The law brings death. The law when observed and enforced can at best establish only an outward setting for life. The law could not under any conceivable circumstances give life. Further than this, all are not only without life under the law, but all are actually guilty of sin under the law.

“For if there had been a law given which could make

alive, verily righteousness would have been of the law. But the Scripture shut up all things under sin, that the promise by faith in Jesus Christ might be given to them that believe.” (Galatians 3:21, 22)

We see from this argument that as a matter of *fact* the law does not give life, because all are sinners; and as a matter of *principle* the law does not give life, because it is not in the nature of law to give life. No law has ever been given “which could make alive.” Justification by faith is the only way of life.

Paul has up to this point shown that the law does not abrogate the promise of grace. Justification by faith is God’s only method of dealing with sinners. The law to a believer in ancient Israel was not a means of life, but a means of correction and discipline. Life came by faith, as Habakkuk in the seventh century before Christ had pointed out, and as Moses had stated in the book of Deuteronomy.

The only way in which any one in Old Testament times was ever justified and given eternal life was by faith.

“Now to him that worketh, the reward is not reckoned as of grace, but as of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is reckoned for righteousness. Even as David also pronounceth blessing upon the man, unto whom God reckoneth righteousness apart from work, saying, Blessed are they whose iniquities art forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not reckon sin.” (Romans 4:4-8)

Abraham and David alike, the one before the giving of the law and the other afterward, were justified by faith.

Before Faith Came.

In the remainder of the third chapter of Galatians, which we are now studying in detail, Paul takes up the case of those Israelites who did not have faith but who regarded the law legalistically, who could not see the glory in the law, could not endure the glory in the face of Moses, but had the veil over their hearts.

“But before faith came, we were kept in ward under the law, shut up unto the faith which should afterwards be revealed.” (Galatians 3:23)

This situation of being kept in ward under the law is elaborated in the fourth chapter of the Epistle to the Galatians, where in verses one to seven Paul describes the condition of an Israelite not submitting himself unto “the righteousness of God” but seeking to establish his own righteousness. In verse eight of chapter four, Paul tells the Galatians what their pagan condition was before they received the gospel. They were not in bondage to the legalistic code, but they were in a similar form of bondage to the pagan gods.

The twenty-third verse of the third chapter of the Epistle to the Galatians is often misunderstood. The words “before faith came” are very commonly taken to mean “before Christ came” or “before the proclamation of the gospel in the chronological history of the world.” Following from this interpretation comes the false view

that all in the Old Testament time were "under the law," in a form of pitiable bondage, not having any of the privileges of grace, not knowing anything of the promises of God or of justification by faith.

I submit to the careful reader that the words "before faith came" positively cannot mean "before the message of the gospel came in the chronological history of the world." This simply cannot be the meaning, because Paul has just quoted the message of faith from Habakkuk, who prophesied in the seventh century before Christ. Paul has been arguing that Abraham long before that was justified by faith. Paul teaches elsewhere that David was justified by faith. He states very emphatically that no one was ever justified or could hypothetically be justified in any other way. Therefore in the twenty-third verse of this chapter the words "but before faith came we were kept in ward under the law, shut up unto the faith which should afterwards be revealed" cannot by any possibility mean "before Christ came and before the gospel was preached in the explicit terms of the cross," all the people of God were in the pitiable condition described.

What then do the words mean? If they cannot refer to the chronology of God's revelation, they must have some other meaning.

The only reasonable interpretation is that Paul is describing his own experience and the experience of all others who like himself looked at the law, not through the eyes of faith as David did, and as Habakkuk did, but looked at the law with the veil over their hearts.

Paul's meaning evidently is "before faith came to us first century Pharisees, strenuously endeavoring in our ignorance to be righteous by our own works of the law, before faith came to us we were kept in ward under the law."

That this is the correct interpretation is indicated by the twenty-fourth verse. Paul describes the law as coming to those who were not justified. The substance of the teaching of the twenty-fourth verse is elaborated at greater length in the seventh chapter of Romans. -Paul there describes himself before his conversion as a zealous Pharisee earnestly endeavoring to keep the law but finding that the law to one whose heart was veiled was only an occasion of death. When Paul was converted, his transition was not from the state of an Old Testament *saint* like Habakkuk, to the state of a Christian, but from the state of an Old Testament *legalist*, blind of eye and hard of heart, to the state of a Christian.

The Law a Servant.

"So that the law is become our tutor [manservant whose duty it is to take a child to school] to bring us unto Christ that we might be justified by faith."
(Galatians 3:24)

In this verse the word "paidagogos" is wrongly translated. In the King James Version we have the word "schoolmaster." In the American Standard Version we have the word "tutor." Neither of these is correct. The paidagogos was not a teacher or a schoolmaster; he was simply the servant whose duty it was to take the child to school. The paidagogos did no teaching except it

might be with the rod. I once asked Dr. A. T. Robertson how he would translate that word. He replied that no English word could translate it; we simply must insert a paraphrase.

The meaning is that when the law came to one who had no faith, it revealed his lost and hopeless condition and made him conscious of his utter need of a Saviour. The law never saved anyone, never could have saved anyone, never was intended to save anyone. The law, for one who is unsaved, is only an occasion of death and wrath "to bring us to Christ, that we may be justified by faith."

The rest of this chapter is the triumphant conclusion of the magnificent logic and the marvelous tactful persuasion which Paul has used.

"But now that faith is come, we are no longer under a tutor. For ye are all sons of God, through faith, in Christ Jesus. For as many of you as were baptized into Christ did put on Christ. There can be neither Jew nor Greek, there can be neither bond nor free, there can be no male and female; for ye all are one man in Christ Jesus. And if ye are Christ's, then are ye Abraham's seed, heirs according to promise." (Galatians 3:25-29)

Scripture Passages Alleged to Teach Justification by Works "on Legal Ground"

Some of our good friends firmly believe that certain parts of the Scripture are "on legal ground" or are of such a nature as to indicate that hypothetically man

might have been justified by works of the law under the "dispensation of law." We feel that there is no passage in Scripture which can rightly be interpreted in this way.

The words of our Lord to the lawyer who asked him, "What shall I do to inherit eternal life?" (see Luke 10:25-28) are said to be "on legal grounds"—"This do and thou shalt live." We feel that a legalistic interpretation of these words is unjustifiable. What was it that the lawyer must do but to love the Lord. Could one love the Lord without putting faith in him? The reply is sometimes given that no natural man can truly love the Lord with all his heart, but we hold that neither can one believe without grace. If one loves the Lord in any true sense of the word, he must believe in the Lord. Therefore the words, "this do and thou shalt live," teach justification by faith and not by works.

The conversation of the Lord with the rich young ruler (see Matthew 19:16-22 and parallel passages) is also alleged to be on legal ground. It is true that in reply to the question, "What good thing shall I do, that I may have eternal life?" the Lord referred first to the law, then to the disposal of goods; but it is also true that the climax of the Lord's words to this young man was "Come, follow me." In the account of this event in the gospel according to Mark (Mark 10:17-22) the Lord's word, "One thing thou lackest," is recorded. Evidently the "one thing" was "Come, follow me." Surely the attitude of faith toward our Lord Jesus Christ is indicated in this passage.

Again it is claimed that the words of the publican

(Luke 18:9-14) "God be merciful to me a sinner" or more literally, "God be thou propitiated toward me, the sinner," indicate a legalistic teaching. The publican is pictured as standing in the presence of the sacrifice, the smoke of which is ascending from the altar in the temple court. Surely it would seem that a Christian may adopt this symbolism in the purest faith. We stand in the presence of the finished work of Christ and use exactly the same words used by the publican.

But, some of our friends say, to ask God to forgive our sins is to forget, or to deny, that he has already forgiven our sins. We reply that if to ask for anything that is already bestowed upon us is to forget or to deny that it is bestowed, then we have no right to pray for anything, for we read in the Scripture, "All things are yours." (I Corinthians 3:21) As a matter of fact, God has taught us to ask for the things which he has said he has already given. To pray "God, be merciful to me a sinner" is a very logical and a very scriptural form of words in which to indicate an acceptance by faith of the finished work of Christ.

The prayer which our Lord taught his disciples to pray is often said to be "on legal grounds" as indicating justification by works apart from faith. The words "And forgive us our debts as we also have forgiven our debtors" (see Matthew 6:8-15) are especially made the point of attack. The footnote in comment upon this phrase in the Scofield Reference Edition of the Bible reads as follows:

"This is legal ground. Cf. Ephesians 4:32, which is

grace. Under law forgiveness is conditioned upon a like spirit in us; under grace we are forgiven for Christ's sake, and exhorted to forgive because we have been forgiven."

It is true that in the gospel according to Luke the words "as we forgive" are rendered "for we also forgive" (Luke 11:4); the Greek words are "kai gar." We submit however that "kai gar" cannot bear the weight of the terrible teaching that our Lord actually commanded his disciples to ask for forgiveness on the grounds of their own goodness in forgiving others. All that the words of Christ as recorded in the gospel according to Luke can reasonably be construed to mean is that there is a relationship between our forgiveness of others and our being forgiven by the Lord.

The clear and explicit teaching on forgiveness is given in the following:

"And be ye kind one to another, tenderhearted, forgiving each other, even as God also in Christ forgave you." Ephesians 4:32)

Understanding this to be the command of God for those who are redeemed, we are inevitably reminded of the parallel in Paul's word to Philemon.

"But if he hath wronged thee at all, or oweth thee ought, put that to mine account; . . . that I say not unto thee that thou owest to me even thine own self besides." (Philemon 18, 19)

Since our Lord has commanded us to forgive because he has forgiven us, it is entirely appropriate for

us to examine our hearts before him, as we pray "forgive us our debts as we forgive our debtors."

Indeed the scriptural teaching on forgiveness is all too likely to be forgotten amid the coldness of our modern life. One who has been forgiven by the Lord will, under the discipline of God's fatherly hand, forgive.

"For if ye forgive men their trespasses, your heavenly Father will also forgive you. But if ye forgive not men their trespasses, neither will your Father forgive your trespasses." (Matthew 6:14,15)

God is the judge as to whether one has forgiven or not, but one who continuously and perpetually refuses to forgive his brother simply does not give evidence of having been born again.

"What do we pray for in the fifth petition? In the fifth petition, which is, "And forgive us our debts, as we forgive our debtors," we pray, that God for Christ's sake, would freely pardon all our sins; which we are the rather encouraged to ask, because by his grace we are enabled from the heart to forgive others." (W. S. C. 105)

The prayer* which our Lord taught us to pray is not on legal grounds. Justification by faith is God's only way of dealing with sinners. Men have always been prone to look at the Word of God, New Testament and Old Testament alike, with hardened hearts covered by the veil of unbelief. Legalism prevails in our churches

*"What is prayer? Prayer is an offering up of our desires unto God, for things agreeable to his will, in the name of Christ, with confession of our sins, and thankful acknowledgment of his mercies.

"What rule hath God given for our direction in prayer? The whole Word of God is of use to direct us in prayer; but the special rule of direction is that form of prayer which Christ taught his disciples, commonly called The Lord's Prayer.

today just as truly as it did in ancient Israel. There are many church members who are not born again but who are "kept in ward" under the law "shut up" unto a faith which may be revealed some day when they actually come to understand what the gospel means. The law was given "because of transgression" but no syllable of Scripture ought to be interpreted as intended by God to indicate that the law is a means of justification. Life by means of the law is denied hypothetically and actually in the strongest terms. Only those whose hearts are covered by the veil of unbelief fail to see the glory of the grace of God in all the Scriptures.

"What doth the preface of the Lord's Prayer teach us? The preface of the Lord's Prayer, which is, "Our Father which art in heaven," teacheth us to draw near to God with all holy reverence and confidence, as children to a father, able and ready to help us; and that we should pray with and for others.

"What do we pray for in the first petition? In the first petition, which is, "Hallowed be thy name," we pray that God would enable us, and others, to glorify him in all that whereby he maketh himself known, and that he would dispose all things to his own glory.

"What do we pray for in the second petition? In the second petition, which is, "Thy Kingdom come," we pray that Satan's kingdom may be destroyed, and that the kingdom of grace may be advanced, ourselves and others brought into it, and kept in it, and that the kingdom of glory may be hastened.

"What do we pray for in the third petition? In the third petition, which is, "Thy will be done in earth as it is in heaven," we pray, that God, by his grace, would make us able and willing to know, obey, and submit to his will in all things, as the angels do in heaven.

"What do we pray for in the fourth petition? In the fourth petition, which is, "Give us this day our daily bread," we pray, that of God's free gift, we may receive a competent portion of the good things of this life, and enjoy his blessing with them.

"What do we pray for in the fifth petition? In the fifth petition, which is, "And forgive us our debts, as we forgive our debtors," we pray, that God for Christ's sake, would freely pardon all our sins; which we are the rather encouraged to ask, because by his grace we are enabled from the heart to forgive others.

"What do we pray for in the sixth petition? In the sixth petition, which is, "And lead us not into temptation, but deliver us from evil," we pray, that God would either keep us from being tempted to sin, or support and deliver us when we are tempted.

"What doth the conclusion of the Lord's Prayer teach us? The conclusion of the Lord's Prayer, which is, "For thine is the kingdom, and the power, and the glory, forever. Amen," teacheth us to take our encouragement in prayer from God only, and in our prayers to praise him, ascribing kingdom, power, and glory to him; and in testimony of our desire and assurance to be heard, we say, Amen." (W. S. C. 98-107)

CHAPTER III.

RULES OF CHRISTIAN CONDUCT

THE CLIMAX of Paul's teaching on the subject of justification by faith in the Epistle to the Galatians is found in the following words:

“For freedom did Christ set us free; stand fast therefore, and be not entangled again in a yoke of bondage . . . for ye brethren were called for freedom . . .”
(Galatians 5:1, 13a)

But immediately after the phrase last quoted above, Paul adds

“Only use not your freedom for an occasion to the flesh.” (Galatians 5:13b)

Paul then discusses the question of Christian love. Then comes a remarkable paragraph on the practice of the Christian life. It begins with the words

“Walk by the Spirit, and ye shall not fulfil the lust of the flesh.” (Galatians 5:16)

and ends with the words

“If we live [have been made alive] by the Spirit, by the Spirit let us also walk.” (Galatians 5:25)

Between these two admonitions to “walk in the Spirit,” Paul gives us very solemn warning against the practice of the things of the flesh. If we are “led by the Spirit” we are not “under the law.” (Galatians 5:18)

He then gives a severe category of sins which are prohibited by the law of God which are the result of the work of the flesh, and he concludes

“Of which I forewarn you, even as I did forewarn you, that they who practice such things shall not inherit the kingdom of God.” (Galatians 5:21)

Certainly Paul does not give up his teaching of justification by faith, but here stands a strong categorical statement to the effect that those who practice a wicked, sinful life simply are not saved. In that terrible list of sins given in the nineteenth, twentieth, and twenty-first verses of this chapter we have law in the strongest terms, but it is law exactly as described in the nineteenth verse of the third chapter. It is law for the people of God (or those who are presumably the people of God) “because of transgressions.”

For those who have faith there is indeed a “law of Christ.”

“Brethren, even if a man be overtaken in any trespass, ye who are spiritual, restore such a one in a spirit of gentleness; looking to thyself, lest thou also be tempted. Bear ye one anothers’ burdens, and so fulfil the law of Christ.” (Galatians 6:1, 2)

If there are unregenerate persons among Paul’s readers, this law in the fifth chapter of Galatians will tend to operate toward them as the seventh chapter of Romans and the third chapter of Galatians indicate the law is intended to operate toward the unregenerate. It will tend to convict them of their lost condition and to drive them to Christ as their only hope.

THE PRACTICE OF THE CHRISTIAN LIFE

I have a number of friends, very earnest and devout in their Christian faith, who do not believe that the Bible teaches us anything in regard to specific matters of conduct. These friends are not "antinomian" in the sense that they practice evil in their own lives. Some of them are very upright indeed in matters of separation from worldliness and sin. They believe, however, that purity of outward life is an automatic result of faith and the work of the Spirit in the heart of one who is redeemed. They believe that it is not necessary for us to teach or warn one another in regard to questions of practice.

Some years ago I heard a splendid missionary, who had actually done an excellent work on the field, say that he did not believe it was necessary to teach the heathen anything in regard to the practice of the Christian life. All that is necessary is simply to present the elements of the gospel and induce them to put their faith in Jesus Christ. Then automatically and without instruction, they learn to do those things which are becoming in the lives of Christians. In regard to this missionary's opinion, two things must be said. First, unconsciously the missionary and all his associates were giving a vast amount of simple instruction in regard to the practice of the Christian life. This was inevitable in that they were expounding the Bible, and the Bible was put into the hands of the native converts. Secondly, teaching the gospel apart from instructions in questions of ethical conduct is nowhere countenanced or approved or exemplified in the Scripture. On the contrary, wherever the

doctrines of grace are expounded in the Scripture, there is always a definite application to the matters of everyday living.

Not all of those who deny that the Scripture teaches Christians who are in grace many details of ethical conduct, are of the class described above, living a life of purity relatively free from compromise with worldliness and sin. There are others who seize upon the false idea that since we are justified by faith therefore the practical instructions of the moral law do not apply to us. They use this false idea as an excuse for greater or less degrees of worldliness and compromise and sin. I was once asked by a group of people who wished to introduce a dance hall into a church, to preach within the bounds of the epistles of grace, Ephesians and Colossians, and let moral questions alone. What a glorious time I had, preaching a series of sermons on Ephesians and Colossians! These people did not know what those books actually teach in regard to practical matters of conduct.

ETHICS IN EPHESIANS

The Epistle to the Ephesians is profoundly doctrinal, but it is at the same time intensely practical. I use the words doctrinal and practical in a sense which is familiar to the ordinary reader. Of course we know that doctrine is the most practical part of our Christian instruction. "Truth is in order to holiness." The doctrines must govern practice.

"Evil companionship [teachings] corrupt good morals." (I Corinthians 15:33)

The same contrast may be made, however, between the study of the theory of music, harmony, counterpoint, principles of composition, and on the other hand the actual practice of the performance on the instrument. The theory governs the practice. The theory is practical, but there are certain principles of practice which are not usually classified as theory of music. Similarly, we make a distinction between the doctrinal and the practical in the teaching of the Epistle to the Ephesians.

The first chapter of the Epistle to the Ephesians lays the foundation in the deepest doctrines revealed to us, the sovereignty of God and his purpose in Christ "that we should be holy and without blemish before him." These matters are set forth in such terms that the reader breaks forth with the writer in jubilant songs of rejoicing "to the praise of the glory of his grace," this refrain being repeated three times over in the chapter.

The second chapter is strongly ethical in its emphasis. Salvation is

"By grace . . . through faith . . . not of works . . . for we are his workmanship, created in Christ Jesus *for good works*, which God afore prepared that we should walk in them." (Ephesians 2:8-10)

With the third chapter Paul begins a sentence which he does not finish.

"For this cause I Paul, the prisoner of Christ Jesus in behalf of you Gentiles,—" (Ephesians 3:1)

With the fourteenth verse of the third chapter, it seems that Paul takes up again the thought which he left unfinished above.

“For this cause I bow my knees unto the Father . . .”
(Ephesians 3:14)

The sentence begun in the fourteenth verse is grammatically complete, but we have the feeling that Paul has not actually said the thing which he began to say.

With the first verse of the fourth chapter Paul seems to revert to the theme which is in the background of his mind.

“I therefore, the prisoner in the Lord, beseech you . . .” (Ephesians 4:1)

I do not believe that the unfinished sentence in the first verse of the third chapter and the apparent reverting to the unfinished thought in the fourteenth verse of the third chapter are indications of carelessness or a lack of connection in thought. I believe that Paul has consciously held the readers in suspense in regard to the matter which he now introduces as the climax of his epistle.

One of the great musical composers, whose chords are the marvel of students of music, in one of his compositions sustains a high, clear note for several measures in dissonance against the rest of the harmony. At the close of the phrase he brings the dissonant note into a magnificent resolution with the harmony of the phrase, in one of the great sweeping chords of which only a great composer is capable. It is actually said that one of the publishers of this music, unable to appreciate the dissonance and the resolution of the harmony, thought that the high note which seemed for a time to

clash with the rest of the phrase was a mistake or an accident or a misprint in the copy. It is said that this publisher actually published the music leaving out this high clear note, thus of course missing the whole point of the resolution of the phrase.

The Climax of the Epistle.

Paul has built up his argument under the inspiration of the Holy Spirit as only a master could do. He now renders the full resounding chord of his climax, which he thenceforth develops through chapters four, five, and six of the epistle.

“I therefore the prisoner of the Lord, beseech you to walk worthily of the calling wherewith ye were called.” (Ephesians 4:1)

The practice of the Christian life is the climax of the Epistle to the Ephesians.

Many Detailed Teachings.

Let us browse through the next three chapters, noting something of the practical nature of the instructions which Paul gives. Chapter four, verse three, emphasizes the keeping of “the unity of the Spirit in the bond of peace”; chapter four, verse thirteen, the attaining unto “the unity of the faith and of the knowledge of the Son of God.” The former may be a present possession in the church; the latter is an ideal to be striven for:

“That we may be no longer children, tossed to and fro and carried about with every wind of doctrine, by the sleight of men, in craftiness, after the wiles of error; but speaking truth in love, may grow up in all

things into him, who is the head, even Christ.” (Ephesians 4:14, 15)

Paul now turns sharply to matters of individual conduct. His words seem to speak in burning flames.

“This I say therefore, and testify in the Lord, that ye no longer walk as the Gentiles also walk, in the vanity of their mind, being darkened in their understanding, alienated from the life of God, because of the ignorance that is in them, because of the hardening of their heart; who being past feeling gave themselves up to lasciviousness, to work all uncleanness with greediness. But ye did not so learn Christ; if so be that ye heard him, and were taught in him, even as truth is in Jesus.” (Ephesians 4:17-21)

Paul assumes that he is speaking to Christians, but in the twenty-first verse, we see, he raises the question as to whether there are unregenerate persons in the Christian group which he is addressing. How can any redeemed Christian read these burning words, this scorching reproof of the lasciviousness of the world, and then continue on in patronizing the worldly amusements?

In verses twenty-two to twenty-four, Paul makes it perfectly clear that he is addressing those who, presumably, are in grace. He does not say, “If you will give up the lascivious practices of the world, you will then be saved,” but he says, “It is imperative that you, having been redeemed, live in the character of the new life and not in the character of the old life.”

With verse twenty-five we come to a series of still more detailed admonitions.

“Wherefore, putting away falsehood, speak ye truth each one with his neighbor; for we are members one of another.” (Ephesians 4:25)

I personally believe that whatever a Christian says under any circumstances must be truthful. I do not believe there is any exception to this rule whatsoever. There are times when one must keep still. I once heard of a person who was able to “keep still in seventeen languages,” a great achievement! There are other times when it is sinful to keep silence, when the truth ought to be known. The rule is simple and universal that a child of God whenever he speaks must speak truthfully.

“Be ye angry, and sin not: let not the sun go down upon your wrath.” (Ephesians 4:26)

Here is a marvelously practical injunction. Not long ago a minister told me that he had sought to practice this command literally and had had many remarkable experiences in following it out. On one occasion in his student days he had quarreled with a fellow student. As evening came and the sun began to go down my friend said this verse suddenly seemed to leap at him out of his Bible. He crossed the school campus, climbed the steps to the room of the man with whom he had quarreled, extending his hand with the simple words, “My Bible tells me that I must not remain angry over night. I must ask you to forgive me before the sun goes down.” The result was a marvelous victory for the Christian testimony in the lives of both men.

Paul's next bolt strikes through many social practices of our day.

"Let him that stole steal no more. . . (Ephesians 4:28)

Compare also the following,—

"... take thought for things honorable in the sight of all men." (Romans 12:17)

We wish to call attention to the fact that gambling is stealing. Economic value is either lost or received without the giving of any equivalent in service or in material. When one wins, he takes economic value from others without giving anything in return. When he loses, he defrauds those for whose support he is responsible as a steward of God.

For a long time a considerable group of Christians have felt that any game or amusement which is conventionally used for gambling purposes ought not to be taught to Christian young people and consequently ought not to be engaged in by Christians. A game which according to the conventions of society is customarily used for gambling gives a young person (or an older person as well) an easy introduction to a gambling crowd. In my personal experience I could point to many examples of young people who were not gamblers originally, but who became gamblers because gambling games readily led them in that path. This was particularly true in army life. Young men who did not play gambling games did not become gamblers. Many young men who were not gamblers became gamblers because

of the ready introduction to the gambling crowd which the gambling games afforded them.

It is a matter of surprise to many orthodox Christians that the Bible actually gives practical teachings in regard to economic affairs.

“Let him that stole steal no more; but rather let him labor, working with his hands the thing that is good, that he may have whereof to give to him that hath need.” (Ephesians 4:28)

Some months ago the leader of the socialistic “New Deal” addressed a letter to the ministers of the United States. I do not suppose that my reply ever came to the attention of the White House Executive, but I present it as what in my judgment is the true teaching of the Scriptures in regard to economic matters:

“A copy of your letter of September twenty-fourth addressed to the clergy has just been received. If your appeal to the leaders of the church means that you have serious regard for God and the Bible and the Christian faith, I rejoice in this, but I hasten to reply that in my humble judgment you are seriously in error. In fact, the socialistic or communistic tendencies of your administration and of the legislation to which your letter refers, are entirely contrary to the spirit and the detailed teachings of the Word of God.

“The Bible presents a system of teaching for faith and life dealing with fundamental principles which may be applied in various ways as to detail. The following summary of the economic teachings of the Bible is, I am

sure, accurate, and faithful to the whole message of Christianity.

“God is the sovereign owner of all.

Psalm 24:1; (I Corinthians 10:26-28): “The earth is Jehovah’s, and the fullness thereof; the world, and they that dwell therein.”

“Man’s ownership of property is a stewardship from God.

Psalm 115:16: “The heavens are the heavens of Jehovah; but the earth hath he given to the children of men.”

“The laws of God require justice in the use of property.

Exodus 20:15: “*Thou shalt not steal.*”

“The law of the year of jubilee (Leviticus 25:8-50, 27:17, 18, Numbers 36:1-9) and other laws were designed to prevent monopoly of agricultural land, to protect the private owner, and to keep the people on the land.

Leviticus 25:10: “And ye shall hallow the fiftieth year, and *proclaim liberty throughout the land unto all the inhabitants thereof*: it shall be a jubilee unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family.” Numbers 36:8b, “That the children of Israel may possess every man the *inheritance* of his fathers.”

“The law of the year of jubilee was in no sense communistic and cannot be quoted in support of ‘Share Wealth’ or ‘Soak the Rich’ slogans. *City property was expressly exempt*; and archaeology shows us that that was a great age of trade and commerce, not only an age of agricultural.

Leviticus 25:29, 30: "And if a man sell a dwelling-house in a walled city, then he may redeem it within a whole year after it is sold; for a full year shall he have the right of redemption. And if it be not redeemed within the space of a full year, then the house that is in the walled city shall be *made sure in perpetuity* to him that bought it, throughout his generation: it shall not go out in the jubilee."

"Isaiah strongly denounced monopoly of natural resources. His principle is not in any way socialistic but is that exemplified in modern times by the substance of the Sherman Anti-Trust law, and the teachings of the orthodox economists.

Isaiah 5:7, 8: "For the vineyard of Jehovah of hosts is the house of Israel, and the men of Judah his pleasant plant: and he looked for justice, but, behold, oppression; for righteousness, but, behold, a cry. Woe unto them that *join house to house, that lay field to field, till there be no room*, and ye be made to dwell alone in the midst of the land."

"The prophecies of the Messianic Kingdom are not communistic.

Micah 4:4 (cf. I Kings 4:25): "But they shall sit every man *under his vine and under his fig-tree*; and none shall make them afraid; for the mouth of Jehovah of hosts hath spoken it."

"In the beginning of New Testament history communism was demonstrated to be a failure (Acts 4:32 - 5:11 and 6:1-6). The evident purpose of this record is to show that even under the spiritual impulse of Pentecost, lying

(Acts 5:1-11), and jealousy (Acts 6:1-6), made the communistic scheme unworkable. The fact that other churches (see Acts 11:27-30, 12:25, 24:17, and numerous other references) sent aid to the Jerusalem church, probably shows that the Jerusalem church people were not economically sound, not even self-supporting. The communistic experiment in the early church was purely voluntary, for Peter said to Ananias,

Acts 5:4a: "While it remained did it not remain thine own? And after it was sold was it not in thy power?"

"Paul evidently was guided of the Spirit to draw the true conclusion as to the results of the Jerusalem communistic experiment for in his earlier epistles he wrote,

I Thessalonians 4:11, 12: "And that ye study to be quiet, and to do your own business, and to *work with your own hands*, even as we charged you; that ye walk becomingly toward them that are without, and may have need of nothing." II Thessalonians 3:6-14: "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which they received of us. For yourselves know how ye ought to imitate us: for we behaved not ourselves disorderly among you; *neither did we eat bread for nought at any man's hand*, but in labor and travail, working night and day, that we might not burden any of you: not because we have not the right, but to make ourselves an ensample unto you, that ye should imitate us. For even when we were with you, this we commanded you, *if any will*

not work, neither let him eat. For we hear of some that walk among you disorderly, that work not at all, but are busybodies. Now them that are such we command and exhort in the Lord Jesus Christ, that with quietness they *work, and eat their own bread.* But ye, brethren, be not weary in well-doing. And if any man obeyeth not our word by this epistle, note that man, that ye have no company with him, to the end that he may be ashamed."

"Paul was conscious of the fact that when sin first entered into man's nature, God had put him under a system of necessary labor for economic rewards, and that for his own good.

Genesis 3:19a: "*In the sweat of thy face shalt thou eat bread.*"

"Paul was evidently commenting upon this Genesis statement when he wrote,

II Thessalonians 3:10: "For even when we were with you, this we commanded you, *if any will not work, neither let him eat.*"

"Paul's teaching in regard to the individual's responsibility for his own household is very strong. In fact, one of our chief objections to communism is that it tends to destroy the Christian family.

I Timothy 3:8: "But if any *provideth not for his own, and specially his own Household, he hath denied the faith, and is worse than an unbeliever.*"

"This responsibility includes aid for others in need.

Leviticus 23:22 (19:9, 10): "And when ye reap the harvest of your land, thou shalt not wholly reap the

corners of thy field, neither shalt thou gather the gleanings of thy harvest: thou shalt leave them for the poor, and for the sojourner: I am Jehovah your God."

Ephesians 4:28: "Let him that stole steal no more: but rather *let him labor, working with his hands* the thing that is good, *that he may have whereof to give* to him that hath need."

II Corinthians 9:9: "As it is written, He hath scattered abroad, he hath given to the poor: his righteousness abideth for ever."

"Paul strongly teaches voluntary giving out of private funds.

I Corinthians 16:2: "Upon the first day of the week let each one of you lay by him in store, as he may prosper, that no collections be made when I come."

II Corinthians 9:6-8: "But this I say, He that soweth sparingly shall reap also sparingly; and he that soweth bountifully shall reap also bountifully. Let each man do according as he hath purposed in his heart; not grudgingly, or of necessity: for God loveth a cheerful giver. And God is able to make all grace abound unto you: that ye, having all sufficiency in everything, may abound unto every good work."

Before continuing the quotation of my letter referred to above, let me introduce another verse from the Epistle to the Ephesians, indicating the practical teaching of the Apostle Paul in regard to ethical conduct.

"And be not drunken with wine, wherein is riot, but be filled with the Spirit." (Ephesians 5:18)

The rest of my letter referred to above is as follows:

"The above summary ought to be clear to one interested in the economic teachings of Christianity from a merely secular point of view. There is, however, a deeper principle which ought to be clear to one who is interested in spiritual things, as your appeal to the clergy indicates that you may be. It is a fundamental principle throughout the Scripture that man is dealing with a just and merciful God, and that all of the circumstances included in the comprehensive term "national prosperity" are in the hands of Personal Providence. As an American citizen and a minister of the gospel, I should not be faithful in replying to your letter if I did not point out that your administration has deluged our fair land with whisky and has been at least partially responsible for a terrific moral and spiritual decline. I do therefore most solemnly call your attention to the following teachings of the Word of God,

Proverbs 14:34: "Righteousness exalteth a nation; but sin is a reproach to any people."

Habakkuk 2:15: "Woe unto him that giveth his neighbor drink, to thee that addest thy venom, and maketh him drunken also."

Paul had very strong opinions in regard to the speech and conversation of Christians.

"Let no corrupt speech proceed out of your mouth, but such as is good for edifying as the need may be, that it may give grace to them that hear." (Ephesians 4:29)

The reader is urged to study in this connection verses

three to fourteen in the fifth chapter of this epistle. I once attended a meeting of a minister's club—a Monday noon luncheon. I had expected fellowship in the Lord, but I heard more foul stories from the lips of the ministers gathered there, than I had heard since I sat at the colonel's mess in the army. I never went again.

Oh, how I wish I could gain a hearing with the parents of the young people in our churches! Let me shout this into your ears. Brethren, if Paul said, "Let no corrupt speech proceed out of your mouth," what would he say about supposedly Christian parents who hire professionals to tell filthy stories to their children from the stage or from the screen! My dear brethren in the Lord, the only answer to this problem is a complete and permanent boycott of all such places of amusement, on the part of all those who truly love the Lord.

There is such a mass of material in the Ephesian epistle in regard to the question of the sins of the flesh and matters of personal purity, I must urge the reader to study it for himself. Read the fifth chapter of Ephesians and the parallel section (chapter three) in the Epistle to the Colossians. Place your New Testament now in your brief case. Then, next time you have to wait for a bus opposite the magazine rack, or next time you ride down a city street or a country highway where so many advertisements are made up of artistic photography, then take out your New Testament and read these two chapters.

Paul flames out against those who do not understand that the Christian life must be a holy life.

“Or know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolators, nor adulterers, nor effeminate, nor abusers of themselves with men, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. And such were some of you: but ye were washed, but ye were sanctified, but ye were justified in the name of the Lord Jesus Christ, and in the Spirit of our God.”
(I Corinthians 6:9-11)

In Ephesians, chapter six, verses one to four, and in the parallel passage in the Colossian epistle (Colossians 3:18, 19), Saint Paul discusses the proper relationships within the family circle. The holiest and happiest relationship of life, the most sacred institution which God has given to us, is the Christian family. The Christian home is historically the basis of the organization of the church. Our young people must not be allowed to think that we who hold to the standards of “puritanism” would take the thrills out of life. God has intended his children to have the happiness of pure and holy romance. Love, marriage, the begetting and rearing of children,* these privileges God intends us to enjoy to the full. It is just because the things of the world take the thrill and joy out of Christian love and Christian romance, that we feel impelled to boycott them. I testify that I could not fill my mind with the amusement program of the world without losing the greatest joys of

*Young ministers, do not practice birth control. Have a normal godly home. Nothing draws a minister and his wife close to the hearts of their people like children in the manse. A manse with no children in it may be a bad influence, a bad example. It makes your people doubt your sincerity.

life, or without finding that the holiest and most sacred things become cheap and tawdry, drab and common.

Worldly Amusements.

How I wish I could get the ear of you pastors who sponsor dance halls in your churches, supposedly in order to lead young people into the church. You may get them into the church building on Saturday night, but have you ever led one to Christ by such a program? Has any young person ever been induced to give his life to the Lord for full time Christian service, through any such activity?

Have you no knowledge of the ordinary physiological and psychological reactions of human nature? Do you not know that the modern dance has a powerful appeal to the flesh? The world laughs at your program. The institutions of vice actually send representatives to your church dance halls to seduce young women and lead them into a life of shame. Talk to the police court judge in your community if you doubt my statement.

Our Lord Jesus Christ has issued a profound and solemn warning.

“Ye have heard that it was said, Thou shalt not commit adultery: but I say unto you, that everyone that looketh on a woman to lust after her hath committed adultery with her already in his heart. And if thy right eye causeth thee to stumble, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not thy whole body be cast into hell. And if thy right hand causeth

thee to stumble, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not thy whole body go into hell.” (Matthew 5:27-30)

These are not the words of a narrow-minded fanatic. These are not the opinions of a puritanical fundamentalist. These are the words of the Lord of glory.

“How doth Christ execute the office of a prophet? Christ executeth the office of a prophet, in revealing to us, by his Word and Spirit, the will of God for our salvation.” (W.S.C. 24)

We might add that it is in the function of a prophet also to give us such warning admonition for our Christian conduct as that which we have just quoted from the lips of our Lord.

The marvelous attractiveness of woman for man has its right and sacred place within the marriage relationship, but in the light of the teaching of our Lord Jesus Christ, we must be warned.

No Christian may entertain any sensuous impulse which he does not honestly believe to be within the bounds of pure Christian monogamous love.

The above sentence is one about which I have prayed and thought and studied much. No other standard can possibly be regarded as right by a child of God.

The Christian Armour.

The specific ethical teaching of the Apostle Paul in the Epistle to the Ephesians comes to its climax in chapter six, verses ten to eighteen. Particular admonitions

have been concluded with verse nine, which ends Paul's instruction in regard to employees and employers. If Paul's ethical teaching had ended with the ninth verse of the sixth chapter of Ephesians, the Christian would stand helpless and bewildered before a vast array of enemies. Every negative injunction and every positive command which Paul has given indicates some lurking foe which the Christian must encounter in the course of his daily life.

But God does not intend new-born babes in Christ to rush out into the battle of life without preparation, without armour.

*"Soldiers of Christ, arise,
And put your armour on,
Strong in the strength which God supplies
Through His eternal Son.*

*"Strong in the Lord of Hosts,
And in His mighty power;
Who in the strength of Jesus trusts
Is more than conqueror.*

*"Stand, then, in His great might,
With all His strength endued;
But take, to arm you for the fight,
The panoply of God;*

*"That, having all things done,
And all your conflicts passed,
Ye may o'ercome thro' Christ alone,
And stand entire at last."*

The items of equipment in the Christian armour invite detailed study. The girdle of truth suggests a fundamental necessity in our modern world. Young people are confronted with a philosophy of hopeless skepticism. Nothing is regarded as essentially and eternally true. The hopelessness of pragmatism or instrumentalism is the best the philosophy of this world offers to our generation. The girdle of truth is supplied by him who said, "I am . . . the truth." (John 14:6) "Thy word is truth." (John 17:17)

The breastplate of righteousness which protects the heart is not the righteousness of our achievements, but his righteousness wherewith we are clothed (Revelation 19:8).

I love to dwell upon the fifteenth verse: "the preparation of the gospel of peace," is to be shoes for our feet. This suggests that God desires well-prepared soldiers; armies with poor shoes or no shoes at all have sometimes won victories, but well-shod armies are more effective. The military proverb, "An army moves on its feet," means that soldiers must have good shoes. This, in the light of our text, implies that the soldiers of Christ must have adequate preparation for the preaching of the gospel of peace (See Isaiah 52:7 and Nahum 1:15).

The "shield of faith," the "helmet of salvation," and the "sword of the Spirit which is the Word of God," these are of course the most important items of our equipment. Each one brings a wealth of suggestion, inviting further study.

The eighteenth verse enjoins upon us constant prayer. It is a wonderful thing that the Christian soldier may constantly keep in personal conference with his Commander.

“Finally, be strong in the Lord, and in the strength of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For our wrestling is not against flesh and blood, but against the principalities, against the powers, against the worldrulers of this darkness, against the spiritual hosts of wickedness in the heavenly places. Wherefore take up the whole armour of God, that ye may be able to withstand in the evil day, and, having done all, to stand.” (Ephesians 6:10-13)

MORAL QUESTIONS NOT EXPLICITLY DISCUSSED IN THE SCRIPTURES

The Bible does not give us explicit details in regard to all important matters of conduct, but the Bible does give us fundamental principles which we must, as guided by the Holy Spirit, apply to the details of life as changing circumstances arise.

“The whole counsel of God, concerning all things necessary for his own glory, man’s salvation, faith, and life, is either *expressly set down in Scripture*, or by good and necessary consequences may be *deduced from Scripture*: unto which nothing at any time is to be added, whether by new revelations of the Spirit or traditions of men. Nevertheless we acknowledge the inward illumination of the Spirit of God to be neces-

sary for the saving understanding of such things as are revealed in the Word; and there are some circumstances concerning the worship of God and government of the Church, common to human actions and societies, which are to be ordered by the light of nature and Christian prudence, according to the general rules of the Word, which are always to be observed." (C. of F. I, VI)

The Bible is not an encyclopedia of religion and ethics. God has chosen to give his inspired Word in particular local historical situations. The Epistle to the Galatians itself is not a scholastic treatise on the doctrine of justification by faith and the practice of the Christian life. It is "a burning spark, struck off from the anvil" in the heat of an intense local situation.

Practically everything in the Bible is clearly of universal application. Some passages are of obvious application to local circumstances only. The correct interpretation of the Bible always includes a study of the setting and context first, then a consideration of the principles which are involved. For example, in the Old Testament law, we have marvelous principles of sanitation. The details are adaptable for the circumstances of Israel at the time of the exodus. We cannot now bury our refuse in the ground in our cities, but we can observe the principles of sanitation which are implied in the Old Testament law.

We have already discussed the local and temporal application of the Mosaic ritual law as having been ful-

filled in Christ. Every part of it applies to us, but applies to us as it is in Christ Jesus.

In the New Testament there are also matters of local and temporal significance. On the surface of the First Epistle to the Corinthians, Paul seems to command that all Christian women should wear a veil down over their faces whenever they appear in public. The covering of the head referred to is not a hat by any means, but a veil down over the face. The church has always understood this to be of local reference to the Corinthian situation. Even at the time this was not the custom among the people of God in Asia or in Palestine.

On the occasion of the last supper, our Lord performed a menial service for the disciples and then said,

“If I then, the Lord and the Teacher, have washed your feet, ye also ought to wash one another’s feet.”

(John 13:14)

There are those who take this as a literal institution of a sacrament, but the church in general has always understood that Christ’s reference to the washing of feet had its literal application within the horizon of the customs of the times, but that the underlying principle is a willingness to serve one another in menial tasks.

Now in regard to certain great moral problems in the history of God’s dealing with his people, God has used the method of instructions, warnings, discipline, education, development. One of the best articles on this subject which I have ever read is, “Can We Trust the Old Testament,” a little pamphlet by my dear friend,

Dr. Robert McQuilkin, President of Columbia Bible College. Dr. McQuilkin shows that when God led Israel out of Egypt they were densely ignorant. They did not even know the name or the holy nature of their God. They were surrounded by polygamy and all manner of things which are contrary to God's will. In the Old Testament law there are regulations of the practical affairs of their lives which do not explicitly contain the New Testament ideals, but which lead in that direction.

For example, it would be very wrong to interpret the words, "An eye for an eye, and a tooth for a tooth" (Exodus 21:24) as conferring upon us the privilege of revenge in degree equal to our own injuries. The meaning in the context is to restrict revenge to such form as can come at least within the principles of justice, if not within the principle of mercy. Moses' obvious intent is that if an eye is injured, not more than an eye shall be injured; if a tooth is knocked out, not more than a tooth shall be knocked out. What Moses says, in the light of Christian truth, is absolutely correct as against the background which then prevailed. Moses' teaching is not in the slightest degree contrary to the teaching of our Lord, "But I say unto you, love your enemies, and pray for them that persecute you." (Matthew 5:44) Moses simply does not express as much truth as we now have in the New Testament.

In regard to the question of slavery, God's method of discipline, education, and development can be traced through the course of the Scripture. Even the Apostle Paul does not speak out explicitly against slavery, but

when he returns Onesimus to his master, Philemon, he returns him,

“No longer as a servant, but more than a servant, a brother beloved, especially to me, but how much rather to thee, both in the flesh and in the Lord.” (Philemon 16)

Slavery eventually had to be abandoned by persons who held to the doctrine that Christ died for all.

Strong Drink.

In the question of the use of alcoholic liquors we find somewhat the same process. The Bible is very strong in its denunciation of drunkenness. The order of the Nazarite in the Old Testament law (See Numbers, chapter six) and the divine approval upon the family of the Rechabites (See Jeremiah, chapter thirty-five) are evidently intended to prepare for a fuller teaching on the subject. The prophets and the apostles speak very forcefully against excess.

“Wine is a mocker, strong drink a brawler; and who-soever erreth thereby is not wise.” (Proverbs 20:1)

“Woe unto him that giveth his neighbor drink, to thee that addest thy venom, and makest him drunken also . . .” (Habakkuk 2:15)

Let the reader take his concordance and look up the Scriptural references to strong drink, drunkards, etc. If a man calls himself a Christian and is a drunkard, Paul commands us “not to keep company . . . with such a one, no not to eat.” (I Corinthians 5:11)

In the sixth chapter of I Corinthians drunkards are

mentioned with other gross sinners who "shall not inherit the kingdom of God." (I Corinthians 6:10)

It may be conceded that the Bible does not explicitly teach total abstinence. It might be admitted that in a settled civilization where moderation had forcefully been taught for many years and where the customs of the people were relatively stable, the moderate use of alcoholic beverages might be regarded in a different light. Among the peasants of Europe, especially in places where drinking water is very impure, a little wine is mixed with the water. The alcohol has the same sterilizing effect as chlorine in our more modern method of sanitation. (See I Timothy 5:23)

If it was alcoholic wine which our Lord drank in his ordinary fellowship with men, if it was alcoholic wine which he made at the marriage in Cana of Galilee (this is open to dispute), we are not at liberty to argue that he would use or approve of the using of alcoholic beverages in America today. We have a mixed population. We are living in a speed-machine world. We have no settled, well-established social inhibitions. One might as well argue that the Lord would, if he came into a modern household, proceed literally to wash the feet of the guests, as to argue that his ordinary use of the common articles of food and drink in Palestine (when the question of total abstinence had not been raised) warrants us in drawing the conclusion of his approval of strong drink in America today.

If we had the information, we should doubtless find that the example of our Lord was to walk down the

middle of the street whenever he went anywhere in the city, or down the middle of the road whenever he walked in a country place. From this example, one might argue that Christians should refuse to be governed by the traffic laws in our modern streets and highways, because of the example of the Lord. Conditions have changed. There is no reasonable interpretation of the Bible for Spirit-guided Christians to warrant us in refusing to do the thing which is obviously right and clean and holy in our modern circumstances.

I plead with my brethren who are stubbornly resisting the facts of the case and the obvious application of underlying scriptural principles in the modern world. Come with me to the rescue mission, where men are to be found who are cursed with alcoholism as men were not commonly cursed in the ancient world. We are a fast-living people. Our nervous systems are affected by the situations. Alcohol in the modern world is a different problem from alcohol in the ancient world. I know a multitude of men who love the Lord Jesus Christ, but whose bodies, especially their nervous systems, are so constituted that the only possible way for them to avoid drunkenness is to pursue the path of total abstinence.

Drunkenness in the modern world is a vortex into which our young people are being swept by the thousands, through the path of moderate drinking. Saint Paul teaches us that no drunkard shall inherit the kingdom of God. The prophet Habakkuk said long ago, "Cursed is he that putteth the bottle to his neighbor's

lips." You, my friend, whoever you are, even with your emphasis upon orthodoxy, are guilty of the blood and souls of young men and women if by your advocacy and example of moderate drinking you lead them, as you are leading them, into a life of drunkenness.

Christian Liberties.

Those who are so eager to vindicate their Calvinistic liberties would do well to read John Calvin's commentary on the ten commandments.*

The use of the Old Testament law in Christian instructions is endorsed in no uncertain terms by the Apostle Paul.

"For whatsoever things were written aforetime were written for our learning, that through patience and through comfort of the Scriptures we might have hope." (Romans 15:4; see also I Corinthians 10:11)

We must not forget that Saint Paul quotes one of the ten commandments as a commandment and as binding in principle upon Christians.

"Children, obey your parents in the Lord: for this is right. Honor thy father and mother (which is the first commandment with promise, that it may be well with thee, and thou mayest live long on the earth." (Ephesians 6:1-3)

*The attitude of the Reformed theology toward the ten commandments is indicated by the following commentary:

"What is the sum of the ten commandments? The sum of the ten commandments is to love the Lord our God, with all our heart, with all our soul, with all our strength, and with all our mind; and our neighbor as ourselves. "What is the preface to the ten commandments? The preface to the ten commandments is in these words, 'I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage.'

Most emphatically those who are eager to vindicate their Christian "liberties," as they call them, ought to study the following statements of the Apostle Paul.

"Let us not therefore judge one another any more: but judge ye this rather, that no man put a stumbling-block in his brother's way, or an occasion of falling . . . For if because of meat thy brother is grieved, thou walkest no longer in love. Destroy not with thy meat him for whom Christ died. Let not then your good be evil spoken of . . . So then let us follow after things which make for peace, and things whereby we may edify one another. Overthrow not for meat's sake the work of God. All things indeed are clean; howbeit it is evil for that man who eateth with offense. It is good not to eat flesh, nor to drink wine, nor to do anything whereby thy brother stumbleth. . . Now we that

"What doth the preface to the ten commandments teach us? The preface to the ten commandments teacheth us, that because God is the Lord, and our God, and Redeemer, therefore, we are bound to keep all his commandments.

"Which is the first commandment? The first commandment is, 'Thou shalt have no other gods before me.'

"What is required in the first commandment? The first commandment requireth us to know and acknowledge God to be the only true God, and our God; and to worship and glorify him accordingly.

"What is forbidden in the first commandment? The first commandment forbiddeth the denying, or not worshipping and glorifying, the true God as God, and our God; and the giving of that worship and glory to any other, which is due to him alone.

"What are we specially taught by these words, 'before me,' in the first commandment? These words, 'before me,' in the first commandment teach us, that God, who seeth all things, taketh notice of, and is much displeased with, the sin of having any other god.

"Which is the second commandment? The second commandment is, 'Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and showing mercy unto thousands of them that love me, and keep my commandments.'

"What is required in the second commandment? The second commandment requireth the receiving, observing, and keeping pure and entire, all such religious worship and ordinances as God hath appointed in his word.

are strong ought to bear the infirmities of the weak, and not to please ourselves. Let each one of us please his neighbor for that which is good, unto edifying. For Christ also pleased not himself; but, as it is written, The reproaches of them that reproached thee fell upon me." (Romans 14:13, 15, 16, 19, 20, 21; and Romans 15:1-3)

"Concerning therefore the eating of things sacrificed to idols, we know that no idol is anything in the world, and that there is no God but one. . . Howbeit there is not in all men that knowledge: but some, being used until now to the idol, eat as of a thing sacrificed to an idol; and their conscience being weak is defiled. . . For if a man see thee who hast knowledge sitting at meat in an idol's temple, will not his conscience, if he is weak, be emboldened to eat things sac-

"What is forbidden in the second commandment? The second commandment forbiddeth the worshipping of God by images, or any other way not appointed in his word.

"What are the reasons annexed to the second commandment? The reasons annexed to the second commandment are, God's sovereignty over us, his propriety in us, and the zeal he hath to his own worship.

"Which is the third commandment? The third commandment is 'Thou shalt not take the name of the LORD thy God in vain: for the LORD will not hold him guiltless that taketh his name in vain.'

"What is required in the third commandment? The third commandment requireth the holy and reverent use of God's names, titles, attributes, ordinances, word, and works.

"What is forbidden in the third commandment? The third commandment forbiddeth all profaning or abusing of anything whereby God maketh himself known.

"What is the reason annexed to the third commandment? The reason annexed to the third commandment is, that however the breakers of this commandment may escape punishment from men, yet the Lord our God will not suffer them to escape his righteous judgment.

"Which is the fourth commandment? The fourth commandment is, 'Remember the Sabbath-day to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the LORD thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the Sabbath-day and hallowed it.'

rificed to idols? For through thy knowledge he that is weak perisheth, the brother for whose sake Christ died. And, thus, sinning against the brethren, and wounding their conscience when it is weak, ye sin against Christ. Wherefore, if meat causeth my brother to stumble, I will eat no flesh for evermore, that I cause not my brother to stumble." (I Corinthians 8:4, 7, 10-13).

Paul is discussing only meat, which has no harm in itself. Think of the converted alcoholics and the young people in the social swirl of today. Then let me beseech you to follow the true Pauline doctrine in regard to your exercise of liberty.

ETHICAL PROBLEMS OF THE NON-CHRISTIAN WORLD

There are orthodox people who have failed to realize the existence of certain portions of the scriptural teaching. The great point of emphasis must of course be upon the presentation of the gospel and the winning of souls to a saving knowledge of our Lord Jesus Christ. We should not take time to emphasize the Christian duty

"What is required in the fourth commandment? The fourth commandment requireth the keeping holy to God such set times as he hath appointeth in his word; expressly one whole day in seven, to be a holy Sabbath to himself.

"Which day of the seven hath God appointed to be the weekly Sabbath? From the beginning of the world to the resurrection of Christ, God appointed the seventh day of the week to be the weekly Sabbath; and the first day of the week, ever since, to continue to the end of the world, which is the Christian Sabbath.

"How is the Sabbath to be sanctified? The Sabbath is to be sanctified by a holy resting all that day, even from such worldly employments and recreations as are lawful on other days; and spending the whole time in the public and private exercises of God's worship, except so much as is to be taken up in the works of necessity and mercy.

"What is forbidden in the fourth commandment? The fourth commandment forbiddeth the omission, or careless performance, of the duties required, and the profaning the day by idleness, or doing that which is in itself sinful, or by unnecessary thoughts, words, or works, about our worldly employments or recreations.

toward the non-Christian world in other matters, if it were not that the denial of such a duty is rather prevalent among orthodox (or nominally orthodox) people in our generation. Our Lord taught that we are "in the world though not of the world."

"I pray not that thou shouldest take them from the world, but that thou shouldest keep them from the evil one." (John 17:15)

Our Lord's teaching, "Ye are the salt of the earth," (Matthew 5:13) seems to indicate a preserving effect upon the stability of the secular institutions of the world. In the Thessalonian epistles Saint Paul discusses the coming of the "man of sin," the anti-Christ. There is a force in the world preventing the outbreaking appearance of this evil one.

"For the mystery of lawlessness doth already work: only there is one that restraineth now, until he be taken out of the way." (I Thessalonians 2:7)

We suggest that this power which hinders the out-

"What are the reasons annexed to the fourth commandment? The reasons annexed to the fourth commandment are, God's allowing us six days of the week for our own employments, his challenging a special propriety in the seventh, his own example, and his blessing the Sabbath-day.

"Which is the fifth commandment? The fifth commandment is, 'Honor thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee.'

"What is required in the fifth commandment? The fifth commandment requireth the preserving the honor, and performing the duties, belonging to every one in their several places and relations, as superiors, inferiors, or equals.

"What is forbidden in the fifth commandment? The fifth commandment forbiddeth the neglecting of, or doing anything against, the honor and duty which belongeth to every one in their several places and relations.

"What is the reason annexed to the fifth commandment? The reason annexed to the fifth commandment is, a promise of long life and prosperity (as far as it shall serve for God's glory, and their own good) to all such as keep this commandment.

"Which is the sixth commandment? The sixth commandment is, 'Thou shalt not kill.'

breaking violence of iniquity is the power of the Holy Spirit in the church. Saint Paul does not contemplate an attitude of indifference on the part of the Christian toward the wickedness of the non-Christian world.

“And have no fellowship with the unfruitful works of darkness, but *rather even reprove them*; for the things which are done by them in secret it is a shame even to speak of. But all things when they are *reproved* are made manifest by the light: for everything that is made manifest is light.” (Ephesians 5:11-13)

The duties of Christians towards the secular governments of the world are discussed in the Epistle to the Romans. Paul is speaking of government in its proper function, not of government when it is guilty of violating the laws of God. In regard to such matters the words of the Scripture are very clear: “We must obey God rather than men.” (Acts 5:29)

“What is required in the sixth commandment? The sixth commandment requireth all lawful endeavors to preserve our own life, and the life of others.

“What is forbidden in the sixth commandment? The sixth commandment forbiddeth the taking away of our own life, or the life of our neighbor unjustly, or whatsoever tendeth thereunto.

“Which is the seventh commandment? The seventh commandment is, Thou shalt not commit adultery.’

“What is required in the seventh commandment? The seventh commandment requireth the preservation of our own and our neighbor’s chastity, in heart, speech and behavior.

“What is forbidden in the seventh commandment? The seventh commandment forbiddeth all unchaste thoughts, words, and actions.

“Which is the eighth commandment? The eighth commandment is, ‘Thou shalt not steal.’

“What is required in the eighth commandment? The eighth commandment requireth the lawful procuring and furthering the wealth and outward estate of ourselves and others.

“What is forbidden in the eighth commandment? The eighth commandment forbiddeth whatsoever doth, or may, unjustly hinder our own, or our neighbor’s wealth or outward estate.

But when government, even pagan government, (for Paul was a Roman citizen as well as a Jewish subject) is fulfilling the ordinary secular functions for which it is intended of God, the attitude of the Christian toward that government is described in the following words.

“Let every soul be in subjection to the higher powers: for there is no power but of God; and the powers that be are ordained of God. Therefore he that resisteth the power, withstandeth the ordinance of God; and they that withstand shall receive to themselves judgment. For rulers are not a terror to the good work, but to the evil. And wouldst thou have no fear of the power? do that which is good, and thou shalt have praise from the same: for he is a minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is a minister of God, an avenger for wrath to him that doeth evil. Wherefore ye must needs be in subjection, not only because of the wrath, but also for conscience’s sake. For this cause ye pay tribute also:

“Which is the ninth commandment? The ninth commandment is, ‘Thou shalt not bear false witness against thy neighbor.’

“What is required in the ninth commandment? The ninth commandment requireth the maintaining and promoting of truth between man and man, and of our own and our neighbor’s good name, especially in witness-bearing.

“What is forbidden in the ninth commandment? The ninth commandment forbiddeth whatsoever is prejudicial to truth, or injurious to our own or our neighbor’s good name.

“Which is the tenth commandment? The tenth commandment is, ‘Thou shalt not covet thy neighbor’s house, thou shalt not covet thy neighbor’s wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor anything that is thy neighbor’s.’

“What is required in the tenth commandment? The tenth commandment requireth full contentment with our own condition, with a right and charitable frame of spirit toward our neighbor, and all that is his.

“What is forbidden in the tenth commandment? The tenth commandment forbiddeth all discontentment with our own estate, envying or grieving at the good of our neighbor, and all inordinate motions and affections to anything that is his.” (W.S.C. 42-81)

for they are ministers of God's service, attending continually upon this very thing. Render to all their dues: tribute to whom tribute; custom to whom custom; fear to whom fear; honor to whom honor." (Romans 13:1-7)

These words do not apply to any one form of government. The government of Rome was theoretically republican, actually imperial. The government of the Jews, under which Paul also lived, was of a different type from anything we have in the modern world. It is government in general to which Paul refers.

One of the proper functions of government as an institution ordained of God is to bear the sword "not in vain," because government is "a minister of God, an avenger for wrath to him that doeth evil."

CHAPTER IV.

THE PROGRESS OF THE CHRISTIAN LIFE

A CERTAIN business firm was in a failing condition, Its production methods were out of date. Its goods were not of such a nature as to hold the market. The salesmen on the field and the workers in the factory were in a bad state of morale. Things were getting worse and worse.

The board of directors held a meeting. Well they knew what must be done. New management must be instituted. They were acquainted with a man who thoroughly understood their type of business and would be able to save their company from loss, but he must have complete control; he would make revolutionary changes in the methods. After much debate, a unanimous decision was reached. The new executive was to be invited to take charge. The employees were then consulted and with unanimous voice they agreed to the change.

The new executive came. He instituted the revolutionary changes. The methods of production were thoroughly studied and brought up to date. The product itself was improved and made to be of such a nature as would command attention in the markets of the world. The morale of the entire staff of employees was im-

proved. The salesmen on the field were called in. They were drilled in better methods of salesmanship, made acquainted with the better product which was now available for sale. The business was changed from top to bottom. It was no longer a failure.

Something like that but much more has happened when Christ has become the master of a sinner's soul. With Christ in control, life is a success and not a failure, a victory and not a defeat in God's sight.

It is the balance of the story, however, which carries my point in the present development of the argument. After the new arrangements were installed in every department of the work, employees began to find that things were not yet perfect. A man working at a machine in the factory one day forgot himself and went back to the old slovenly methods. Others were inclined to grow careless at their machines. The new executive had to devote much of his time to the constant correcting of errors which crept in as the new products were prepared.

On the field one of the salesmen grew careless, forgot about the new product, approached his customers in the old slovenly way. Other salesmen were inclined to follow his example. Again and again the sales force had to be dealt with by the new executive. The change had been revolutionary. The improvement included a process of discipline and instruction.

This process is involved in the progress of the Christian life. The life in Christ begins with a revolutionary

experience, but it also involves a process of growth and development under the hand of our heavenly Father.

“Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.” (Hebrews 12:6)

Let us revert to the illustration of the captain of the ship, which we have used elsewhere. The helpless captain has accepted the pilot. The pilot has subdued the crew and forced them into their proper places. Order again reigns upon the vessel. The chart which the captain had drawn for himself is put away. Correct maps and charts furnished by the pilot himself are now in use. The navigation instruments of which the captain was proud because of his own workmanship are seen to be crude and inaccurate. The pilot's compass is now used. in the procedure of navigation. All seems to be well.

By and by, however, the captain grows a bit careless, looks at his old charts, is inclined to take pride in his old navigation instruments. The pilot has to take him in hand and remind him that the pilot is now in charge of the vessel.

Down in the engine room the workmen become careless, indifferent, rebellious. Again and again the pilot has to take them in hand. Constant discipline must be maintained. All through the voyage there is a steady improvement, but at every point in the voyage there is likely to be an outbreking of the old condition, except as the captain constantly takes his orders from the pilot and governs his crew accordingly. The captain does in-

deed now walk the bridge of his vessel as the master of the situation, but only because the pilot is giving orders. Now he says, "Christ is the Master of my soul; Christ is the Captain of my fate," but he knows that peace and harmony can prevail only so long as he faithfully listens to the voice of the pilot. If the captain becomes careless, the pilot must instantly begin disciplinary procedures.

Finally, at the end of the voyage the pilot brings the ship to safety. I love to think of my Lord Jesus Christ as he brings me into his glory at last. How he will say to the angels in the presence of the Father, "This one was stubborn and rebellious. Oh, how frequently I had to take him in hand! How hard it was for him to learn to take orders, how difficult for him to understand that my chart was correct and my compass was accurate." No one but the pilot knows how frequently corrections had to be made.

*Jesus, Saviour, pilot me
Over life's tempestuous sea;
Unknown waves before me roll,
Hiding rock and treacherous shoal;
Chart and compass come from Thee,
Jesus, Saviour, pilot me."*

Now what we mean by the rebellious crew is the nature of human beings as they actually exist. Our sinful nature is not a material thing, but it has its residence in our material body. This body is not yet redeemed by the blood of Christ. We have been redeemed from

the guilt of sin. We find in the Scripture, however, that our body is not yet saved. We are "waiting for the redemption of the body." (Romans 8:23)

Every one of our instincts, as created by God in the first place, was right and in harmony with his will, but all of our instincts as they now exist within us are out of harmony with the will of God. The instinct for food, as man was originally created, was perfectly in harmony with God's will, but since sin has come in, some of us know how hard it is to keep our weight within the proper bounds. The instinct for self-preservation, which has its proper place in the plan of God, has been distorted by sin until it becomes selfishness, cowardice, or a bullying nature, as the case may be. The instinct for love, which God approves in his holy counsels, is distorted by sin so that it has a tendency toward lust and makes men vile instead of holy. Every instinct, every impulse, every attitude of our nature is out of harmony with the will of God. This is our rebellious crew.

At the present time, as many able Bible teachers have pointed out, we "are being saved from the power of sin" by the indwelling presence of the Holy Spirit of God. It is only as Jesus Christ, our Saviour, fulfills the constant functions of a pilot, that we live in victory through his grace. The Christian life is not a life of sinless perfection.

"Is any man able perfectly to keep the commandments of God? No mere man, since the fall, is able, in this life, perfectly to keep the commandments of

God; but doth daily break them, in thought, word, and deed.” (W. S. C. 82)

I like to illustrate the conflict and the victory by a very simple matter which is familiar to all. The reader will understand that I refer to far more serious things than those mentioned in the illustration. The illustration is true to life, however. Two or three years ago, Dr. Stevenson told me that “no gentleman weighs more than two hundred pounds.” Now as a matter of fact, my appetite is out of harmony with the will of God. I am a Christian. The Holy Spirit does dwell in my heart. But the temptation to food is a very genuine and powerful appeal. If I should eat all I should like to eat, I am sure I should weigh three hundred pounds, and be far beyond the boundary of the word “gentleman.” I truly believe that I do not practice the sin of gluttony, but the temptation is there, an ever-present factor more than three times a day.

This illustration, which is of course humorous in its nature, and which should not be taken too seriously if the reader happens to be beyond the two hundred mark, contains a truth which I feel to be very important in the lives of young people. I have frequently found earnest Christian young people who had thought that having accepted Christ, they would be free from all temptation. When they discovered that temptation in the outward world appealed to a responding element within themselves, they were dismayed and sometimes were afraid that God had not wrought a work of grace in their lives. The Christian man is appealed to by temptation, but the

Christian man, by the grace of God, lives in victory over temptation. There is that in my heart which makes it absolutely necessary for me as a Christian to refuse to go to places of amusement where sensuality is attractively displayed. Knowing that "the lust of the eye, the lust of the flesh, and the pride of life" have not been eradicated from my nature, the Holy Spirit guides me to refuse to patronize amusements which appeal to these lustful tendencies.

Every Christian, no matter how saintly or victorious his life may be, has within him the impulse toward sin, and is in constant need of the cleansing blood of Christ, the indwelling presence of his omnipotent power.

THE OLD CHARACTER

The old nature, or, as Paul calls it, "the old man" (Ephesians 4:22) may be well illustrated by Charles Dickens' story, "A Tale of Two Cities." The prisoner of the Bastille recovered from his pitiable condition, but there was in his nervous system and in the non-material constitution of his mind, the character of the man of the prison. This prisoner nature did not dominate his life, but rather he lived in victory over the old character. Nevertheless, there was that tendency within his being, the impulse to return to the old prison habits.

This illustration is imperfect because it does not signify the place which Christ, our personal Saviour, fulfills in us. Nevertheless it does contain a part of the truth. There is within us the old character, which must be constantly subdued by the power of Christ.

The relation between the old character and the new life in the experience of a Christian can only be understood in conjunction with a study of the ministry of the Holy Spirit in "applying to us the redemption purchased by Christ." I dislike to hear Bible teachers say that God imparts to us "a new nature" which lives in righteousness. Rather, the Holy Spirit works in us to the glory of God enabling us to "put on the new man," the new character. (Ephesians 4:24) I quote the following from an outline of mine published in pamphlet form a year ago.

THE WORK OF THE HOLY SPIRIT

I. *In the Unsaved World.*

To convince or convict the world of sin, especially the sin of not believing in Christ. John 16:7-11.

II. *In the Initiatory Miracle of Grace, Regeneration.*

All Christians are born again by the power of the Holy Spirit. John 3:5-8. This is called life in contrast with the death of sin. Galatians 5:25, "If we are alive by the Spirit, etc."

All Christians have received the Holy Spirit. Romans 8:9.

All Christians have been baptized by the Spirit. I Corinthians 12:13.

All Christians have been made to drink of the Spirit. I Corinthians 12:13 (A.S.V.).

All Christians have been sealed or marked as God's people, by the Holy Spirit. Ephesians 1:13 (A.S.V.)

"In whom ye also, having heard the word of the truth,

the gospel of your salvation,—in whom having also believed, ye were sealed with the Holy Spirit of promise.” Ephesians 4:30 (A.S.V.) “And grieve not the Holy Spirit of God in whom ye were sealed unto the day of redemption.”

All Christians, by the work of the Spirit in their hearts, recognize God as their heavenly Father. Romans 8:15, 16.

All Christians have the Holy Spirit dwelling in them as in a temple. Romans 8:11; I Corinthians 3:16; I Corinthians 6:19; Ephesians 2:21, 22.

All Christians have begun the life in which they are led by the Spirit. Romans 8:14.

III. *In the Christian Life.*

The Holy Spirit produces results in Christian character. Philippians 1:6.

These results are called the fruit of the Spirit. Ephesians 5:9; Galatians 5:22, 23; Galatians 6:8.

Christians are commanded to walk in the Spirit. Galatians 5:25. CF. Romans 8:14.

Christians are commanded not to grieve the Spirit. Ephesians 4:30.

Christians are commanded not to quench the Spirit. I Thessalonians 5:19.

Christians are commanded to be filled with the Spirit. Ephesians 5:18.

This Spirit-filled life ought to be continuous and habitual. (Note the present progressive force of the Greek word “be filled”.)

The Spirit-filled life ought to be constant as in the case of Stephen. Acts 6:3, 5; 7:55.

The filling of the Spirit is a repeated act of God in the case of the same individuals. Acts 2:4; Acts 4:31. The filling of the Spirit has reference to special tasks. Acts 4:8; 13:9.

Christians are commanded to put to death the deeds of the body. Romans 8:13. (It is the body as the instrument of the sin in our hereditary nature and as not yet redeemed (Romans 8:23), not yet "conformed to the body of His glory" (Philippians 3:21), not yet made "like him" (I John 3:2), to which Paul refers. Study carefully Romans 6:2-12.

Be Filled With the Spirit.

Many Christians have experienced a crisis in the development of their spiritual lives since their conversion. In the above outline we have called attention to the fact that the Spirit-filled life ought to be a continuous development. There are crises however which must be recognized. One reason for crisis in the life is crisis in the outward circumstances. It seems quite evident in the study of the New Testament that God specially prepared his servants for the crises which he knew they were about to meet. The filling with the Spirit is God's way of thus preparing us.

Another reason for crises is coldness, or indifference, or carelessness in the life of the individual which must be corrected by the discipline of God's Fatherly care.

In the lives of some, such a definite crisis has been experienced, and so great a crisis, that they have been led to regard it as a distinct second work of grace, subsequent to salvation. Some devout people use the word "baptism" of the Spirit to refer to such a crisis. We do not deny the genuineness of the presence of the Spirit of God in the lives of these who teach the baptism of the Spirit as a distinct and separate work of grace. We must point out, however, the presence of two errors in their teaching.

(1) The phrase "baptism of the Spirit" as used in the New Testament always refers to the initial work of grace making men members of the body of Christ. The reader is referred to an exhaustive concordance. It will be seen in the context of every case where the baptism of the Spirit is referred to that this is the initial work of the Spirit in the life of a child of God and not any work subsequent to his conversion. The reader must be warned, however, not to follow the translation of the participles in the King James version in the various contexts of this phrase. The American Revision usually renders the participles correctly.

(2) The great crisis in the life of a child of God following his conversion is not necessarily a "second" work of grace. It may be a repeated work of grace. In the outline above we have pointed out that the filling of the Spirit is repeated in the case of the same individuals. In the life of some who have experienced a great spiritual crisis, the progress in spiritual things may thereafter be so constant that they may not recognize any

other crisis but may be conscious only of steady development, but others experience repeated crises. Our motive in making these two criticisms of the teachings of these, our brethren, is not to deny the genuineness of the work of the Spirit in their lives, but to bring the readers closer to the correct scriptural terminology.

What we wish to emphasize most strongly is that the filling of the Spirit is a blessing available for all the children of God. Whereas every Christian has the Spirit, (Romans 8:9) every Christian has been baptized by the Spirit (I Corinthians 12:13), there are many Christians whose lives are not "filled with the Spirit" as they ought to be. (Ephesians 5:8)

Some years ago, when I was a youngster in high school in Minneapolis, I heard Dr. James M. Gray deliver an address on the filling of the Spirit. I do not suppose anyone imagined that a high school youngster would take in anything that Dr. Gray said at the time. We "old folks" ought to give greater attention to the impressions which children receive.

Dr. Gray taught that since we are commanded to be filled with the Spirit and it is the will of God that we should be thus filled, we ought to accept the filling of the Spirit by faith in a way analagous to the manner in which we accept salvation by faith.

As a matter of fact, Christ said,

"If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him?" (Luke 11:13)

Some of our good friends dispensationalize this verse out of the common use of the church at the present day. They argue that this was a promise for the time preceding Pentecost, a promise which no one did receive because no one "asked," a promise which no longer applies to us. I personally feel that although of course there are passages of Scripture which obviously apply to limited horizons, yet there is no evidence to limit this passage in any such way. Is it not rather clear that our Lord was giving this promise for the future, for the time when it would be appropriate after Pentecost in fuller knowledge of the Spirit for the children of God to ask for a deeper and fuller life of the Spirit. However, even my friends who disagree with my interpretation of Luke 11:13 must recognize that the command "be filled with the Spirit" (Ephesians 5:18) warrants us in asking for and accepting the filling of the Spirit as a gift from God.

I remember very well on the occasion mentioned, that Dr. Gray told of an experience which he had had,—a crisis in his life when the filling of the Spirit became a reality to him. His testimony was that in simple faith he prayed for the filling of the Spirit and believed that it was God's will that he should thus be filled. If I remember correctly, he taught the audience a simple prayer, "Oh, God, for Jesus' sake, fill me with the Holy Spirit."

Dr. Gray said that he experienced no remarkable change. He could not give evidence of any answer to his prayer, but in faith that God would answer, or had answered, he went back to his parish duties.

He had not been back among his people many days before some of the men of his church came to him and said, "We have a new pastor. Our old pastor never had the spiritual power which God has recently given you."

Not long after this address of Dr. Gray's I remember waking up in the middle of the night with such a deep sense of my utter need of Christ as I had never before experienced. I was a Christian. I knew that Jesus Christ was my Savior, but it came over me in a way that I had never realized before, how utterly helpless I was in myself, how entirely corrupt was my old nature, and how completely in need I was of the grace of God.

My younger brother, occupying the same room, was sound asleep. No one was stirring in the house. I quietly slipped out of bed, got on my knees, and prayed the simple prayer which Dr. Gray had mentioned,—“Oh God, for Jesus' sake, fill me with the Holy Spirit.” I prayed very earnestly for a few minutes, and then a sense of peace, a consciousness of the grace of God came into my heart.

Of course, I never mentioned this experience until years afterward, and mention it now only for the sake of others who may be helped by the testimony. I am perfectly sure that God answered my prayer and sent at the time a blessed filling of the Spirit into my life.

The Inheritance and the Seal.

In the first chapter of the Epistle to the Ephesians, Saint Paul refers to two types of inheritance,—first,

God's inheritance in the saints which he has created for himself, and purchased to his own glory; second, our inheritance in Christ which he has freely bestowed upon us through grace. The first inheritance is mentioned in the eleventh verse (notice that the American Standard Version gives the correct rendering).

"In whom also we were made a heritage, having been foreordained according to the purpose of him who worketh all things after the counsel of his will; to the end that we should be unto praise of his glory, we who had before hoped in Christ." (Ephesians 1:11, 12)

The second inheritance, namely, that which is bestowed upon us, is referred to in the thirteenth and fourteenth verses.

"In whom ye also, having heard the word of the truth, the gospel of your salvation,—in whom, having also believed, ye were sealed with the Holy Spirit of promise, which is an earnest of our inheritance, unto the redemption of God's own possession, unto the praise of his glory." (Ephesians 1:13, 14)

Note here that the A. S. Version again gives the correct translation. Saint Paul did not say to the Ephesian Christians, "*after* you heard the word of truth you then believed." There may or may not have been a passage of time between their hearing and their believing. Most emphatically Saint Paul did not say to them, "*after* a passage of time after having believed ye were, after a while, sealed with the Holy Spirit of promise."

The rendering of the participle by the word "after" is in this case incorrect. There is a logical priority, but no temporal priority implied. "Having believed, ye were [thereupon] sealed with the Holy Spirit of promise."

The presence of the Holy Spirit in our lives is a seal or mark of the fact that we are God's heritage. Note that the seal in this case does not refer to the kind of seals our mothers use in canning preserves in the kitchen. We are not sealed up tight in a hermetically sealed Mason jar when we have been saved. The seal is the seal of a notary public, the mark of genuineness, the mark of identity. We are marked with the presence of the Spirit of God when we are saved.

This mark of the Spirit makes a genuine difference between the life of a Christian and the life of one who is not born again. All Christians have this mark in their lives. It ought to show more plainly than it does, but if they are born again, the mark is there. The seal as a mark upon God's people is an old illustration. Ezekiel saw in a vision a writer with an inkhorn. (Ezekiel 9) The idol of jealousy was in the outer court and far worse abominations were in the inner court of the temple. The writer with the inkhorn was commanded to go through the streets of the city and mark the faces of the people of God. They were to be identified by the fact that they "sighed and cried" over the abominations in the sanctuary.

In the book of Revelation we find several references

to the mark of God in the faces of God's people. I think it was Thomas a Kempis who, when asked "What is the most beautiful verse in all the Scripture in regard to the future life?" replied in the words of the Scripture, "And his servants shall serve him; and they shall see his face; and his name shall be on their foreheads." (Revelation 22:3, 4)

Although the sinful nature is not eradicated, although our instincts are still out of harmony with the will of God, yet the indwelling presence of the Holy Spirit of God enables us to live in victory. The child of God does not "practice sin." (I John 3:9, corrected translation) If one loves a wicked life, as we have said before, we have no evidence that he is a child of God.

VICTORY

There is victory ahead, complete and perfect victory, over all sin. "We have been saved from the guilt of sin; we are now being saved from the power of sin; we shall be saved from the very presence of sin, when we see our Lord face to face." I do not know who first formulated this statement, but Dr. Griffith-Thomas was the first one from whom I heard it. It is profoundly true. One of these days our Lord will come in the clouds, with a shout, with the voice of the archangel, with the trump of God. If we die before that time, we shall be raised from the dead, incorruptible. If we live until that time, we shall nevertheless experience that change of body and of nature which corresponds to his glorious resurrection. Then we shall experience "our adoption, to wit, the redemption of our body." (Romans 8:23)

“It is not yet made manifest what we shall be. We know that, if he shall be manifested, we shall be like him; for we shall see him as he is.” (I John 3:2)

The Christian in this life today need not be defeated, but he lives in a constant battle against “the sins which do so easily beset us.” (Hebrews 12:1)

“What benefits do they that are effectually called partake of in this life? They that are effectually called do in this life partake of justification, adoption, sanctification, and the several benefits which, in this life, do either accompany or flow from them. What is justification? Justification is an act of God’s free grace, wherein he pardoneth all our sins, and accepteth us as righteous in his sight, only for the righteousness of Christ imputed to us, and received by faith alone. What is adoption? Adoption is an act of God’s free grace, whereby we are received into the number, and have a right to all the privileges, of the sons of God. What is sanctification? Sanctification is the work of God’s free grace, whereby we are renewed in the whole man after the image of God, and are enabled more and more to die unto sin, and live unto righteousness? What are the benefits which in this life do accompany or flow from justification, adoption and sanctification? The benefits which in this life do accompany or flow from justification, adoption and sanctification, are, assurance of God’s love, peace of conscience, joy in the Holy Ghost, in-

crease of grace, and perseverance therein to the end.”
(W.S.C. 32-36)

The Christian lives in constant expectancy, looking forward to the “blessed hope” of the glorious appearing of our Lord Jesus Christ. (Titus 2:13)

“What benefits do believers receive from Christ at death? The souls of believers are at their death made perfect in holiness, and do immediately pass into glory; and their bodies, being still united to Christ, do rest in their graves, till the resurrection.

What benefits do believers receive from Christ at the resurrection? At the resurrection, believers, being raised up in glory, shall be openly acknowledged and acquitted in the day of judgment, and made perfectly blessed in the full enjoying of God to all eternity.” (W.S.C. 37, 38)

One of these days we shall hear his voice saying, “Come up hither.” (Revelation 4:1) Then we shall engage in “the marriage supper of the Lamb.” (Revelation 19:9) That will be the occasion to which our Lord referred when he said, “I shall not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father’s kingdom.” (Matthew 26:29) Then in changed bodies, or in resurrection bodies, as the case may be, we shall sit down at table to feast with our Lord in glory. Then, and not till then, our instincts will be in harmony with the will of God. Then our appetites will be properly attuned to the situation. All

sinful tendencies will be eradicated. Sin will be gone from our nature and we shall be like our Lord; not equal to him, for we are finite and he is infinite, but like him in sinlessness; "and so shall we ever be with the Lord." (I Thessalonians 4:17)

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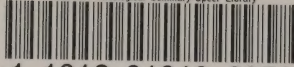
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